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Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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ERRATUM: In JPRS 81850 of 24 September 1982, No 244 of this series, on page 22, paragraph 5 should read "... 'On the Chuche Ideology,' a thesis by Kim Chong-il, member of the Standing Committee..."	

THE PEOPLE'S ADMINISTRATION AND THE THREE REVOLUTIONS ARE A GREAT BANNER OF
COMMUNIST CONSTRUCTION

Pyongyang KULLOJA in Korean No 6 Jun 82 pp 2-10

[Text] The historic administrative policy speech "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" given by the great leader Comrade Kim Il-song at a joint meeting of the Central Committee of the Korean Workers Party and the Supreme People's Assembly of the Democratic People's Republic of Korea, because of its greatness and correctness, and truthfulness, is vigorously capturing our people's hearts, and is energetically encouraging and inspiring them to new struggle and victory.

The administrative policy speech of the respected and beloved leader Comrade Kim Il-song is an immortal classical document which has synthesized the chuche communist construction theory, and a great outline of basic political principle for attaining the cause to convert the whole society to the chuche ideology.

The respected and beloved leader Comrade Kim Il-song, enunciating for the first time in this classical work of his the functions and role of the People's Administration as a political weapon for socialist, communist construction, and the question of the three revolutions as the content and mode of the revolution for completely realizing the independent stand and attitude of the masses of working people, has set forth the militant task to step up communist construction, strengthening the People's Administration and energetically launching the three revolutions.

The People's Administration and the three revolutions--this is a great revolutionary banner which our party and people must tightly grasp in communist construction.

(1)

The respected and beloved leader Comrade Kim Il-song in his historic administrative policy speech "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" has put forward the great proposition that Communism as the three revolutions added to the People's Administration.

The great leader Comrade Kim Il-song taught as follows:

"In order to build communism, it is imperative to energetically push ahead with revolution and construction, holding aloft the banner of the People's Administration and the three revolutions. Communism is the three revolutions added to the People's Administration." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 3)

This proposition that Communism is the three revolutions added to the People's Administration is a great new discovery of the law of communist construction, a new scientific formalization of the principle of communist construction.

Communism is the supreme ideal society of mankind. Mankind has longed for Communism from long ago, and in the past period it came to be turned into a science from a vision by leaders of the international working class.

Since the working class, holding the red banner of Communism, entered the stage of history, the times and revolution have come a long way.

As it was into our time, the struggle of the working class for Communism has expanded on a worldwide scale, and it has become possible to see the realization of the communist society not in the distant future but in the near future.

Under the sagacious leadership of the great leader Comrade Kim Il-song the social revolution in two stages has already been brilliantly carried out in our country, and today the struggle is dynamically under way to win the complete victory of Socialism and build Communism.

Today's new historical era wherein the struggle for communist construction is moving forward on a new higher stage has urgently called for the enunciation of a correct revolutionary theory, strategy and tactics, and struggle task for the ultimate attainment of the communist cause, based on the experiences already gained in socialist, communist construction.

The respected and beloved leader Comrade Kim Il-song, in the course of founding the chuche communist revolutionary theory and embodying it in the revolutionary struggle and construction task, has ceaselessly developed and enriched the communist construction theory with fresh contents.

The new formalization of Communism put forward by the great leader Comrade Kim Il-song in his recent historic administrative policy speech most graphically enunciates the scientific principle which makes it possible to go forward to attain the communist cause in a manner consistent with the overall objective and struggle task of communist construction.

The proposition that Communism is the three revolutions added to the People's Administration contains the profound truth that when the ideological fortress and material fortress of Communism are occupied simultaneously, ceaselessly strengthening the People's Administration and thoroughly carrying out the three revolutions, it is possible to build the communist society where the independent stand and attitude of the masses of working people will have been completely realized.

The communist society is a society where all people will have been comprehensively developed and the sociopolitically independent stand and attitude of the masses

of people will have been completely realized, a very affluent society where the material needs of social life will have been satisfactorily insured.

The communist society where the independent stand and attitude of the masses of working people will have been completely realized cannot be successfully built by thoroughly laying material foundations and developing productive forces to the extent of realizing distribution according to needs, alone.

Just because the economy has been developed and the country's material and technical foundations have been thoroughly laid, it does not mean that with that alone, the communist society will be built.

If the communist society is to be built, it is imperative of necessity to occupy simultaneously the ideological fortress which will have turned all members of society into communist social beings, and the material fortress which will have highly developed productive forces to the extent of realizing distribution according to needs.

The great leader Comrade Kim Il-song, by putting forward the unique thought for going forward with a tight grip on the People's Administration and the three revolutions, based on his scientific theoretical analysis of practical experiences in the revolutionary struggle and construction task, has provided a powerful ideothoretical weapon which makes it possible to successfully occupy the ideological fortress and material fortress of Communism simultaneously.

The People's Administration is the political weapon for communist construction; the three revolutions are the basic method of communist construction.

Therefore, when the People's Administration is ceaselessly strengthened, and with it as the political weapon, the three revolutions--ideological, technological, and cultural--are thoroughly carried out, the communist society will come to be built.

Having scientifically enunciated that only if the ideological fortress and material fortress are simultaneously occupied with a tight grip on the People's Administration and the three revolutions is it possible to build the communist society is where the revolutionary nature of the proposition of Communism which the great leader Comrade Kim Il-song has formalized for the first time in his historic administrative policy speech is, where an immortal great contribution which it has made to the developing revolutionary theory of the working class is.

Truly, the new proposition that Communism is the three revolutions added to the People's Administration is a unique scientific theoretical proposition which has synthesized the communist principle enunciated based on the great chuche ideology, and a guiding principle which leads socialist, communist construction to straight victory. By the discovery of this great proposition the basic principle of communist construction, which many an advanced thinker has groped and searched for through the centuries, has come to be clearly established as a scientific principle like a mathematical equation.

The proposition that Communism is the three revolutions added to the People's Administration, by most precisely enunciating the basic conditions and basic mode for conversion of the whole society to the chuche ideology, constitutes

a great theoretical and practical weapon which makes it possible to energetically step up communist construction.

Conversion of the whole society to the chuche ideology is a great revolutionary task on the highest stage of struggle to realize the independent stand and attitude of the masses of working people. This great task can be brilliantly carried out when people and social life in all aspects are revolutionarily remade and the masses of working people are enabled to cast off all manner of constraint of nature and society, and constraints of outdated ideas and culture.

Only by strengthening the People's Administration and energetically launching the three revolutions is it possible to turn the ideological life, material life, cultural life of the masses of working people truly independent and creative.

With it enunciated for the first time that going forward with a tight grip on both the People's Administration and the three revolutions is the most precise method to realize conversion of the whole society to the chuche ideology, our people have come to have a powerful ideotheoretical weapon which makes it possible for them with a firm faith in the victory of Communism to go forward to energetically hasten the chuche revolutionary cause without any tilting and build a prosperous communist paradise in this land.

Truly, the discovery of the revolutionary principle that Communism is the three revolutions added to the People's Administration--this is the sum of the indefatigable, energetic ideotheoretical activity of the great leader Comrade Kim Il-song who has been and is still leading revolution and construction along the one road of victory, holding from early on the human liberation cause as his lifelong cause, and constitutes a great event which has illuminated the bright road to breaking fresh ground for the socialist, communist construction theory and ultimately realizing the ideal of mankind.

(2)

The great leader Comrade Kim Il-song in his historic administrative policy speech has formalized for the first time that the People's Administration constitutes the political weapon for communist construction.

The great leader Comrade Kim Il-song taught as follows:

"The People's Administration is a political weapon guaranteeing an independent, creative life for the masses of working people." (Ibid., p 4)

The political weapon for revolution and construction, the question of political power, arises as a basic question of revolution not only in the period of struggle to oppose the exploiting classes and the exploiting system but even in the stage of socialist, communist construction.

The masses of working people, by seizing political power, can begin to occupy the position as masters of the state and society, and perform the role as masters in all realms of social life.

But, just because the masses of working people have become the masters of political power, it does not mean that their independent, creative life will completely be insured forthwith.

If the independent stand and attitude of the masses of working people such as the working class is to be completely realized, not only must they establish a social system and order consistent with their class interests, they must go forward to ceaselessly consolidate and develop them. This task can be successfully realized only through a genuine people's administration guaranteeing the masses of working people broad freedoms and rights and thoroughly protecting their interests.

The state government, which is the political ruling power, must be strengthened ceaselessly not only during democratic revolution and socialist revolution but also throughout socialist, communist construction. Only then is it possible to brilliantly attain the historic cause to completely realize the independent stand and attitude of the masses of working people.

The great leader Comrade Kim Il-song, based on the immortal chuche ideology, has given the most precise answer to the question of government during communist construction.

The new formalization put forward by the great leader Comrade Kim Il-song that the People's Administration is the political weapon guaranteeing the masses of working people an independent, creative life is a unique thought which has enunciated the character and mission of government with the masses of working people at the center.

Such formalization of the People's Administration makes it possible to establish a most correct understanding of the character and mission of state government which will be invariably in existence not only in the period of struggle to overturn the old society and establish a new society, a new system but even in the period of struggle for socialist, communist construction.

The communist society is a society where the independent stand and attitude of the masses of working people will have been completely realized. If state government is to become a genuine political weapon for communist construction, it is imperative that its character and mission be correctly defined to suit the basic objective to completely realize the independent stand and attitude of the masses of working people.

In a class society where people's interests are in conflict, the government serves as the means of protecting and realizing the interests of one certain class, but in the socialist society where people's interests are in accord and the basics of social relationship are unity and cooperation, the government represents the common social interests and becomes the means of realizing them.

The People's Administration represents the interests of the masses of people such as the working class, the peasantry, and working intellectuals, and is a political organization serving for their sake, and as such, constitutes a powerful means to completely realize the independent stand and attitude of the masses of working people.

Under the People's Administration alone, the independent right and creative activity of the masses of working people can be satisfactorily insured, their happy material and cultural life provided, and the people's independent and creative life reliably protected.

The great leader Comrade Kim Il-song, by defining for the first time the functions and role of the People's Administration in a manner consistent with its character and mission, has provided a firm guarantee which makes it possible for the state government to admirably serve in completely realizing the independent stand and attitude of the masses of working people.

The People's Administration, above all by thoroughly insuring the independent right and creative activity of the masses of working people, ceaselessly enhances their position and role.

The position of the masses of working people as the masters of the state and society manifests itself in how their independent right is insured.

Independent right is the first and foremost life of people who are social beings. The independent aim and demand of the people are synthesized and realized by the People's Administration. The People's Administration is the representative of the independent right of the masses of working people.

The People's Administration responsibly guarantees the masses of working people all of their rights on the highest standard such as their political freedom and right, and their right to eat, right to clothe, right to work, right to study, right to receive medical care. Under the People's Administration alone, the masses of people can practically exercise their independent right in all aspects of social life and enjoy to their hearts' content a free and happy life as the masters of the state and society.

The creative might of the masses of people lies in organization and unity. The masses of people, only if united into one political force, can become energetic social beings and amply display their creative strength in the revolutionary struggle and construction task.

In the socialist society, the unity and solidarity of the masses of people is realized by the People's Administration, a most all-encompassing political organization. The People's Administration is the organizer of the creative abilities of the masses of working people.

The People's Administration, bringing all members of society into the state organization, and educating and indoctrinating them, turns them into one political force united around the party and the leader. Thus, it makes the entire people breathe with one ideology, move by one will, and operates to ceaselessly enhance their creative role.

Therefore, to strengthen the People's Administration constitutes a firm guarantee which makes it possible to enhance the position and role of the masses of people as the controller, the remaker of nature and society, and completely realize their independent stand and attitude.

The People's Administration is the head of household responsible for the life of the people, and the protector of the independent, creative life of the masses of working people.

To ceaselessly improve the living standard of the masses of working people who have become the masters of the state and society is the basic duty of the People's Administration responsible for their destinies, and its indispensable requirement in completely realizing the independent stand and attitude of the masses of working people.

The People's Administration, by strengthening guidance for economic construction and cultural construction and commendably organizing the life of the people, makes it possible to systematically improve the material and cultural life of the masses of working people, eliminate the distinctions of their living standards, and ultimately, insure complete equality in terms of their living standards.

The People's Administration, ceaselessly strengthening its functions as a weapon for class struggle, also protects and defends the independent, creative life of the masses of working people from the encroachment of all kinds of class enemies.

With the great leader Comrade Kim Il-song enunciating the functions and role of the People's Administration as a political weapon for communist construction for the first time primarily based on completely realizing the independent stand and attitude of the masses of working people, a guiding principle capable of strengthening the state government to suit the law of the political development has come to be provided.

It is the law that the more the society develops, the more the role of politics in revolution and construction is strengthened instead of being weakened and accordingly, the higher the functions and role of the political organization become in the direction of realizing the independent stand and attitude of the masses of working people.

To simultaneously enhance all the functions and roles of the People's Administration as the representative of the independent right of the masses of working people, as the organizer of their creative abilities, as the head of household responsible for the life of the people, as the protector of the independent, creative life of the masses of working people is the most correct road to ceaselessly strengthening the state government as a weapon for representing and realizing the common social interests. If, failing to see the changed roles of the government in the period of socialist, communist construction, exclusive prominence were to be given to its role as a weapon for class struggle alone, it would create an uneasy atmosphere in society and render it impossible to successfully push economic and cultural construction forward; conversely, if, with exclusive prominence given to the changed functions and roles of the state government alone, the role of the government as a weapon for class struggle were to be neglected, it would be impossible to correctly establish a revolutionary system and order in all aspects of state and social life nor would it be possible to consolidate and develop the already established socialist system.

Therefore, only by comprehensively strengthening the functions and role of the state government as a political weapon for insuring an independent, creative life for the masses of working people is it possible to correctly solve the question of government in the period of communist construction and make the state government acquit itself fully of its mission as a political weapon for communist construction.

The great leader Comrade Kim Il-song, by thus enunciating for the first time the character of the People's Administration and its functions and role in the period of socialist, communist construction, has opened up the road which makes it possible for it to become a mighty weapon for genuinely insuring an independent, creative life for the masses of working people.

The new formalization that the People's Administration is a political weapon which insures an independent, creative life for the masses of working people makes it possible to have a precise idea about the political organization which will be coming into being in the future communist society.

As the great leader Comrade Kim Il-song taught, politics comes into being in any society, and the masses of people can become the genuine masters of society only if they become the masters of politics. In consequence, only by continuing to strengthen the functions and role of the government as a political weapon for insuring an independent, creative life for the masses of working people will it be possible to properly sustain and ceaselessly develop society even when it is into the communist society.

Our People's Administration is a revolutionary government of a new type which rests on worker-peasant alliance led by the working class and relies on a broad united front of the masses of people, and as such, is the most superior government in accord with the entire historical period of attaining the communist cause.

Only by ceaselessly strengthening and developing the People's Administration is it possible to successfully build the communist society which will satisfactorily be insuring an independent, creative life for the masses of working people.

Really, the People's Administration is indeed a political weapon for completely realizing the independent stand and attitude of the masses of working people, and a great banner of communist construction.

(3)

The great leader Comrade Kim Il-song in his historic administrative policy speech has defined for the first time the three revolutions--ideological, technological, and cultural--as the basic method, as the revolutionary mode of socialist, communist construction.

Communist construction is a sacred struggle to insure complete social equality and happy life for the masses of people, remolding man and society and nature. This struggle is an incisive revolution to overcome all relics of the old society.

In history, there have been many social changes aimed at attaining the human liberation cause, but never before has there been such a broad and incisive change as called for by the communist revolutionary cause.

If communist construction is to be successfully pushed forward, it is imperative to correctly define the content and mode of struggle to suit the character of the intended change. Only if this question is properly solved, is it possible to establish a precise method of communist construction and victoriously move the awesome, incisive revolutionary struggle forward, a struggle which is continued from generation to generation.

The great leader Comrade Kim Il-song, by enunciating that the three revolutions are the basic content of revolution launched for completely realizing the independent stand and attitude of the masses of working people and that these are the mode of revolution consistent with the intrinsic nature of the socialist system and the will of the masses of people, has provided a powerful method capable of energetically stepping up the process of communist construction.

The three revolutions are the content of the continuing revolution in the socialist society after the establishment of the socialist system.

The great leader Comrade Kim Il-song taught as follows:

"The three revolutions are a struggle to liquidate the relics of the old society in the ideological, technological, and cultural areas and build a new communist ideology, technology, and culture, and this is the content of the continuing revolution in the socialist society." (Ibid., p 7)

The question of the content of the continuing revolution which has to be carried out after the establishment of the socialist system is a theoretical and practical question which has arisen for the first time in the process of socialist, communist construction, and as such, only if this is correctly elucidated, is it possible to consolidate and develop the already established socialist system and completely realize the independent stand and attitude of the masses of working people.

The great leader Comrade Kim Il-song, by uniquely enunciating that the three revolutions are the content of the continuing revolution after the establishment of the socialist system, has illuminated the road which, viewing the process of socialist, communist construction as the process of revolution, makes it possible for the party and the state to dynamically move the struggle for the independent stand and attitude of the masses of working people forward without interruption onto a higher stage of Communism.

Communism cannot be realized simply by making the masses of working people cast off the old social relations alone.

To liquidate the domination and enslavement of the exploiting class and establish the socialist system constitutes a turning point in the struggle to realize the independent stand and attitude of the masses of working people.

By the establishment of the socialist system the exploitation and oppression of man by man are forever liquidated, and the sociopolitically independent stand and attitude of the masses of people is realized.

But this is not to say that by this, the revolution will come to an end or the historic cause of the working class to realize the independent stand and attitude will be attained.

Even after the socialist revolution has triumphed and the socialist system has been established, the relics of the old society will still be remaining in the ideological, technological, and cultural areas, and they will constitute the major factor constraining the independent stand and attitude of people.

Only by energetically launching the three revolutions--ideological, technological, and cultural--is it possible to successfully conduct human remolding work and society remaking work, and nature remaking work, and turn all members of society into communist social beings, do away with all kinds of class distinctions and differences in labor conditions, differences in material and cultural living standards and realize the complete social equality of working people.

That the great leader Comrade Kim Il-song, defining the three revolutions as the content of the continuing revolution after the establishment of the socialist system, has established a new scientific understanding of social revolution, constitutes a tremendous contribution indeed to developing and enriching the revolutionary theory of the working class and completing communist construction with tilting.

The three revolutions are the basic mode of the continuing revolutionary struggle after the establishment of the socialist system.

The great leader Comrade Kim Il-song taught as follows:

"The three revolutions aimed at remaking the old and creating the new are a mode of revolution consistent with the intrinsic nature of the socialist system and the will of the masses of people." (Ibid., p 8)

The revolutionary struggle, only if its mode is correctly established along with its content, can successfully move forward along the road of victory.

Inasmuch as the mode of revolution is determined by the content of the revolution, it must change to suit the change of character and targets of the revolution. There could be no such thing as a fixed, unalterable mode of revolution that suits the revolutionary struggle in all forms.

As to all the revolutionary struggle of the working class up to the establishment of the socialist system, the revolution has been conducted by the method of struggle to liquidate the exploiting class and overturn the exploiting system.

But, once the socialist system is established, the sociohistorical conditions under which the revolutionary struggle is launched change, and by the same token, the struggle targets and the duty of the revolution cannot remain exactly the same as in the preceding period.

After the socialist revolution has triumphed and the socialist system has been established, it becomes the basic content of the revolutionary struggle to liquidate the relics of the old society in the ideological and technological, and cultural areas and create a new communist ideology and technology, and culture and in consequence, after the establishment of the socialist system the revolutionary struggle, unlike the struggle against the exploiting class and exploiting system, must be conducted by the mode of overcoming the old in all aspects of social life and creating the new.

This means that the three revolutions remaking the old and creating the new constitute the basic mode of the revolutionary struggle to build Communism.

Under the socialist system where the masses of working people have become its masters and which serves for the sake of the masses of working people, the masses of people display heightened revolutionary fervor and creative positiveness with a view to realizing their aim and demand as the masters of society. To be intent on remolding themselves into comprehensively developed communist social beings and enjoying an independent, creative life to their hearts' content is the unanimous aim of the masses of working people, who are the masters of society. Consequently, the three revolutions under way in the socialist society become a task targeted on the masses of people who are the masters of the state and society, and also constitute a task which they themselves conduct.

The most precise mode of revolution embodying such characteristics of the revolutionary struggle for Communism must through and through be a method of indoctrinating and remolding people, a method of eliminating the old by creating the new. In the socialist society, only by waging revolution by such a mode is it possible to successfully conduct communist construction, strengthening the unity and solidarity of the masses of people and heightening their revolutionary fervor and creative abilities.

With it enunciated that the method of eliminating the old and creating the new is a mode native to the revolutionary struggle under way in the socialist society, has come to be most precisely elucidated the question of the mode of struggle for developing the future communist society.

Of course, once the communist society is built, the three revolutions will come to an end as a struggle to eliminate the relics of the old society. But even after the realization of Communism, inasmuch as the tasks to educate and indoctrinate people, improve social relations, and conquer nature will have to be continued, the struggle to discard the old and create the new in the ideological, technological, and cultural areas will be continuing, and through this struggle, society will come to be developing ceaselessly.

Thus, the three revolutions, because they hold all the content and mode of the revolutionary struggle under way in the socialist society, constitute the basic method to completely realize the independent stand and attitude of the masses of working people, a great revolutionary banner which must be tightly grasped until attainment of the chuche revolutionary cause.

Truly, the immortal achievement, which the great leader Comrade Kim Il-song has scored by comprehensively evolving and systematizing the theory of the three revolutions, will forever radiate radiant rays together with the victorious forward movement of the socialist, communist cause.

(4)

The great leader Comrade Kim Il-song, in his historic administrative policy speech, has comprehensively enunciated principled questions arising in stepping up socialist, communist construction in the present period by strengthening the People's Administration and energetically launching the three revolutions.

The People's Administration and the three revolutions are a great revolutionary banner which our party and people must tightly grasp until winning the ultimate victory of Communism, and a firm guarantee for attainment of the cause for conversion of the whole society to the chuche ideology.

Tightly grasping the People's Administration as a political weapon and ceaselessly enhancing its functions and role and thoroughly carrying out the three revolutions--ideological, technological, and cultural--is precisely where the genuine road to glorifying the immortal revolutionary achievements scored by the great leader Comrade Kim Il-song, for ten thousand generations to come, and energetically moving the chuche revolutionary cause forward, lies.

The great leader Comrade Kim Il-song taught as follows:

"Only by going forward holding aloft the banner of the People's Administration and the three revolutions is it possible to hasten the bright future of Communism, winning the complete victory of Socialism." (Ibid., p 9)

Today when the great task of converting the whole society to the chuche ideology is energetically under way and the complete victory of Socialism is within sight a short distance away, we are faced with the task to further strengthen the People's Administration and enhance its functions and role in every way to suit the demands of the new higher stage of the developing revolution.

The chuche ideology is the unitary guiding thought which the People's Administration must thoroughly embody in all areas of its activity with a view to completely realizing the independent stand and attitude of the masses of working people.

Only by holding the chuche ideology as a firm guiding principle and thoroughly carrying through the principle of chuche in thought, self-dependence in politics, self-support in economics, and self-reliance in national defense is it possible to go forward to energetically step up revolution and construction and ceaselessly develop our country into a socialist power of self-dependence, self-support, and reliant defense.

The People's Administration must thoroughly carry through the mass line in the struggle to completely realize the independent stand and attitude of the masses of working people.

The mass line is the chuche mass leadership principle which protects the interests of the masses of people in revolution and construction and goes forward to solve all questions arising in revolution and construction, enhancing the role of the masses of people.

Only if the People's Administration thoroughly carries through the mass line in all its activities can it satisfactorily insure the position as the masters of the state and society for the masses of working people and make them acquit themselves fully of their responsibility and role as people in charge of revolution and construction.

Only if in its activity the People's Administration thoroughly protects the interests of the masses of working people and the functionaries of People's

Administration organs go in among the masses and positively organize and mobilize the heightened revolutionary fervor and creative wisdom of the masses in the struggle to carry through the line and policy of the party, is it possible to more thoroughly consolidate the political base of the People's Administration and go forward to achieve ceaseless leaps forward and innovations in the revolutionary struggle and construction task.

To strengthen the unified guidance for society is an important task of the People's Administration. Only by strengthening the unified guidance of the People's Administration for society to suit the demands of the law of the developing socialist, communist society, where the society gets further organized and social life becomes more diverse, is it possible to develop all aspects of social life in accordance with the aim of the working class and insure the harmonious development of the whole society.

Energetically stepping up the three revolutions--ideological, technological, and cultural--is a firm guarantee for the victory of the communist cause.

The ideological revolution is the drive of revolution, and to give a firm priority to the ideological revolution is an invariable principle which our party firmly maintains in carrying out the three revolutions.

Only by giving priority to the ideological revolution and remolding people's ideological consciousness is it possible to successfully conduct the human remolding task and go forward to satisfactorily solve all questions arising in revolution and construction, enhancing their revolutionary fervor.

It is imperative to energetically push ahead with the technological revolution and cultural revolution along with the ideological revolution, all together. In this way it is imperative to register an even greater advance not only in the human remolding task but also in the task to remake the economy and culture the communist way.

The struggle of our people to build Communism, holding aloft the banner of the People's Administration and the three revolutions, can win a brilliant victory only under the leadership of our party.

Our party is the guiding force of the system of dictatorship of the proletariat, and the organizer and inspirer of all victories of the Korean revolution.

It is by our party that a great blueprint for communist construction in our country is unfurled and the history of our people's heroic exploits is made.

Today's happiness and bright future of our people, and the growth and prosperity of our fatherland are insured altogether by the sagacious leadership of our party.

Our party, assuming responsibility for all the large and small questions of the Korean revolution and the destinies of our fatherland and people, is always confidently leading our revolution to brilliant victory.

Any one of the prideful achievements scored in the glorious journey of the Korean revolution filled with arduous trials and great events is unthinkable apart from the sagacious leadership of our party.

The great realities wherein our country, today transformed into a socialist power of self-dependence, self-support, and self-reliant defense, is achieving an unprecedented national growth and prosperity and our people, becoming the masters of the state and society, are enjoying an independent, creative life to their hearts' content are precisely the priceless fruit of the sagacious leadership of our party.

Our people are confidently seeing in the sagacious leadership of our party the infinite future of the Korean revolution and the bright tomorrows of the fatherland, and are filled to the brim with a firm determination to go forward to hasten the victory of Communism, unswervingly following the leadership of the party.

Truly, our party is an ever-victorious revolutionary party leading the Korean revolution along the one road of victory, and a great symbol of the eternal happiness of our people.

To firmly insure the leadership of the party is the decisive guarantee for stepping up communist construction by strengthening the People's Administration and energetically launching the three revolutions.

Loyally upholding the leadership of the party is where the genuine road of our revolution and our people forever winning and ultimately attaining the communist cause is.

We must thoroughly establish the revolutionary ethos that, holding the rock-hard convictions that there is nothing that cannot be done when we go forward following the leadership of the party, we entrust all of our own destinies and those of succeeding generations altogether to our party and go forward to carry through the line and policy of the party unconditionally to the end.

To our people who dynamically move forward toward Communism under the sagacious leadership of our party, holding aloft the banner of the People's Administration and the three revolutions, none but victory and glory are promised.

Let all party members and working people, holding aloft the revolutionary banner of the chuche ideology solidly united around the Party Central Committee headed by the great leader Comrade Kim Il-song, go forward to fight more dynamically in order to hasten the victory of Communism.

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OUR PEOPLE'S ADMINISTRATION IS A POLITICAL WEAPON GUARANTEEING AN INDEPENDENT,
CREATIVE LIFE FOR THE MASSES OF WORKING PEOPLE

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[Article by Pak Chu-ryong]

[Text] The great leader Comrade Kim Il-song, in his historic administrative policy speech "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" at a joint meeting of the Central Committee of the Korean Workers Party and the Supreme People's Assembly of the Democratic People's Republic of Korea setting forth the prommatic task to more energetically hasten the cause for conversion of the whole society to the chuche ideology, holding aloft the banner of the People's Administration and the three revolutions, has enunciated for the first time the mission and role of the People's Administration.

The great leader Comrade Kim Il-song taught as follows:

"The People's Administration is a political weapon guaranteeing an independent, creative life for the masses of working people." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 4)

This proposition of the respected and beloved leader Comrade Kim Il-song is a unique thought which has formalized for the first time the mission and role of the People's Administration with the masses of working people at the center.

To guarantee an independent, creative life for the masses of working people is the basic requirement in embodying the immortal chuche ideology, and the basic mission of the People's Administration.

To say to guarantee an independent, creative life for the masses of working people means to enhance the position and role of the masses of working people and make their independent demand and aim realized in all aspects of social life such as political life, and material and cultural life.

To wish to enjoy an independent, creative life is a demand flowing from man's inherent attribute. Man is a social being possessing independent stand and attitude, creative stand and attitude, and action-consciousness, and as such,

opposes all manner of enslavement and constraint and demands to independently, creatively live, becoming the genuine master of the state and society.

The independent, creative life of the masses of working people is guaranteed by the state ruling power.

The state ruling power is a political ruling power, and as such, is the most important factor determining the position and role of people. The position and role of people in society are determined by whether or not they hold the state ruling power in their hands. The class holding the state ruling power in its hands comes to occupy the position of ruling the society, and the class which has failed to hold the state ruling power in its hands comes to be placed in the plight of being ruled.

In the exploiting society, the state ruling power is a political ruling power to exploit and oppress the masses of working people and protect the unlimited rights and interests of the exploiting class representing an extreme minority. In that society the exploiting class, with a tight grip on the state ruling power, exercises all the rights while the masses of working people solely become the object of exploitation and oppression and their independent stand and attitude is violated to an extreme.

In the socialist society where they hold the state ruling power in their hands, the masses of working people become the genuine masters of the state and society for the first time and come to enjoy an independent, creative life. In the socialist society, the state ruling power thoroughly guarantees the independent right and creative activity of the masses of working people.

Our People's Administration founded and still being led by the respected and beloved leader Comrade Kim Il-song is a genuine people's administration thoroughly protecting the interests of the masses of working people and guaranteeing an independent, creative life for them.

Our People's Administration above all is the representative of the independent right of the masses of working people, and as such, guarantees the independent right for them.

The great leader Comrade Kim Il-song taught as follows:

"The People's Administration is the representative of the independent right of the masses of working people." (Ibid., pp 4-5)

The independent right is the right of the masses of working people to enjoy an independent, creative life, holding their destinies in their own hands and working them out themselves. The independent right is the first and foremost life of man, a social being. He who does not have the independent right is as good as dead socially, even though alive physically. The masses of working people, only if they have, and exercise, the independent right, can defend their position as the masters of the state and society and fully perform their role as the masters, and go forward to live as befits human beings.

The independent right is a legal expression of independent stand and attitude which is guaranteed by the state ruling power. The state ruling power determines the

content of the independent right of people and guarantees its realization by virtue of authority. Therefore, in order that the masses of working people may enjoy the independent right, they must above all become the masters of political power.

Our People's Administration is the representative of the independent right of the masses of working people, and as such, comprehensively guarantees the independent right of the masses of people on the highest level.

Our People's Administration is a political organization representing the interests of the masses of working people such as the working class, the peasantry, and working intellectuals, and the independent aim and demand of the masses of people are realized through the People's Administration. Our People's Administration, by holding it as the supreme principle of its activity to realize the will and demand of the masses of working people and by thoroughly implementing democracy, that is, politics which has synthesized them, goes forward to comprehensively realize their independent aim and demand.

The independent right of the masses of working people is closely related to political life which occupies a leading position in social life, and is significantly expressed in it.

If the masses of working people are to exercise the independent right and become the genuine masters of politics, they must have the freedom and right to participate in political life. Only if the masses of working people participate in state political life which directly realizes the ruling power, can they come to enjoy genuine freedom and right, and it can be said that they enjoy an independent, creative life in all other aspects of social life as well.

The basic form in which the masses of working people participate in the exercise of the ruling power as the masters of the country is election. Our People's Administration by the most democratic election system insures exactly the same right to elect and right to be elected for all working people and firmly guarantees it for them to practically participate in the exercise of the ruling power, electing their genuine representatives or themselves as members of the ruling power organ. Again, the People's Administration makes them widely participate in the state task in various forms and by various methods such as the work system and work method, and the complaint and petition system, which embody the revolutionary mass line. At the same time, guaranteeing the freedom and right of sociopolitical activity of all kinds such as speech, publication, assembly, and demonstration for the masses of working people, it enables them to thoroughly exercise the independent right in all respects. It is precisely here where the important ground that the People's Administration constitutes a political weapon guaranteeing an independent, creative life for the masses of working people is.

Our People's Administration is also the organizer of the creative abilities of the masses of working people, and as such, guarantees creativity activity for the masses of people.

The great leader Comrade Kim Il-song taught as follows:

"The People's Administration is the organizer of the creative abilities of the masses of working people." (Ibid., p 5)

The creative activity of the masses of working people is a manifestation of creativity constituting the inherent characteristic of man, a social being, and a process of embodying their creative abilities. The masses of working people, because they possess creativity, creative abilities, come to launch the creative activity to remake nature and society to suit their will and demand, and perform the role as the masters of the state and society. If the question as to the independent right is a question relating to the position of people as the masters of the state and society, the question as to the creative activity is a question relating to their role as the masters of the state and society.

The content and standard of the creative activity of the masses of working people are determined by their creative abilities, and the creative abilities come to be highly displayed when the masses of working people are turned action-conscious and organized.

As the respected and beloved leader Comrade Kim Il-song taught, the creative might of the masses of people lies in organization and unity. The politicoideological unity and solidarity of the masses of working people is the source of the inexhaustible strength of the masses of people and an important guarantee which makes them highly display their creative abilities.

People live, forming certain collective as social beings, and take action collectively, socially, in remaking and transforming nature and society. People cannot display great strength, singly, and cannot perform their role as history-makers who go forward to remake and transform nature and society to suit their aim and demand. The masses without unity and solidarity, as a matter of fact, cannot highly display their creative abilities. The masses of working people, only if organized and united, can display creative strength incomparably greater than individual strength, and in consequence, can become the most energetic beings. Again, only if the masses of working people are solidly united into one political force, is it possible, by insuring uniformity and unity in all activities and focusing their inexhaustible strength on the realization of one goal, to go forward to successfully solve all the difficult and complex questions arising in the revolutionary struggle for independent stand and attitude.

The creative abilities of the masses of working people are organized by the political organizations of the masses of working people, and a great role is performed here by the People's Administration which is a political organization realizing the political ruling power of the masses of working people.

The People's Administration in our country is the most all-encompassing political organization embracing the masses of all strata such as the workers and peasants, and the most all-encompassing transmission belt linking the party and the masses. The People's Administration is charged with the duty to organize the creative abilities of all members of society and insure their creative activities, and possesses the means capable of discharging such duty.

The People's Administration, embracing all members of society in the state organization, and educating and indoctrinating them, thoroughly arms them

with the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, and firmly unites them into one political force around the party and the leader. Thus, by achieving the invincible politicoideological unity and solidarity of the masses of working people it extraordinarily enhances the strength of the masses of people and turns them into the motive force of great creativity for social development.

At the same time, the People's Administration, by insuring all the conditions for the masses of working people to display their creative abilities, enhances their role in revolution and construction.

Only if the masses of working people become the masters not only in politics but in economic and cultural life as well, can they become even more energetic beings and fully perform their role in revolution and construction. The People's Administration, by ceaselessly increasing material and cultural wealth to suit the aim and interest of the masses of working people and making the masses of working people the genuine enjoyers of them, enables them to go forward to enhance their creative abilities.

In this way the People's Administration nurtures the creative abilities of the masses of working people and positively insures their creative activities. It is precisely here where an important part of the ground that the People's Administration constitutes a political weapon guaranteeing an independent, creative life for the masses of working people is.

The People's Administration is also the head of household responsible for the life of the people, and as such, responsibly insures the people's material and cultural life.

The great leader Comrade Kim Il-song taught as follows:

"The People's Administration is the head of household responsible for the people's life." (Ibid., p 6)

In order that the masses of working people may enjoy a deserved life as independent, creative, conscious beings, they must have political freedom and right, and at the same time, have a happy material and cultural life guaranteed.

People's material and cultural life, together with political life, constitutes an important aspect of social life. People's position and role, only when they have the genuine right guaranteed in all aspects of life not only in political life but also in material and cultural life, can be enhanced. When people do not have their material and cultural life conditions guaranteed, they cannot properly exercise their political freedom and right either, and in the end, cannot enjoy an independent, creative life. Therefore, the independent, creative life of the masses of working people is unthinkable apart from their material and cultural life.

The happy material and cultural life of the people is firmly guaranteed by the People's Administration which serves for the sake of the masses of working people.

The People's Administration is the head of household responsible for the people's life. What makes the People's Administration the head of household responsible

for the people's life has significantly to do with its struggle objectives. The objective of the People's Administration building Socialism, Communism, lies in completely realizing the independent stand and attitude of the masses of working people and making them live well. From this, the People's Administration, holding it as the supreme principle of its activity to ceaselessly improve the standard of living for the people, comes to responsibly look after the people's life.

What makes the People's Administration the head of household responsible for the people's life has also to do with the intrinsic demands of the socialist system. Under the socialist system, all members of society work abiding by socialist ownership and live relying on the socialist state. In the socialist society, the state, with a unified grip on the nation's economy in general such as production and distribution, accumulation and consumption, organizes them on a planned basis. Therefore, the socialist state, becoming the head of household, has to responsibly look after the life of all working people.

Our People's Administration, considering it as its deserved duty to responsibly insure the material and cultural life of the people, responsibly looks after their life. Our People's Administration insures the right to labor and rest for the working people, amply creates labor conditions and rest conditions for them, and responsibly provides all the conditions of food, clothing, and shelter for them. Again, it practically guarantees the right to free education and the right to free medical care for the working people. Thus it makes the entire people enjoy a happy, rewarding life to their hearts' content all together, free of any worry whatever.

All this bespeaks that our People's Administration is indeed a political weapon which thoroughly insures all aspects of an independent, creative life for the masses of working people.

Not only does the People's Administration guarantee the independent right and creative activity and provide a happy material and cultural life for the masses of working people, it protects their independent, creative life.

The great leader Comrade Kim Il-song taught as follows:

"The People's Administration is the protector of the independent, creative life of the masses of working people." (Ibid., p 6)

The struggle to guarantee the independent, creative life of the masses of working people is inevitably accompanied by a fierce class struggle against subversive elements and hostile elements gnawing at and infringing the interests of the masses of people.

Of course, when the socialist revolution triumphs, the exploiting class will be completely liquidated as a class, and its socioeconomic base, too, will completely disappear.

But remnants of the overturned exploiting class and subversive elements will still be remaining, and the scoundrels will ceaselessly perpetrate counterrevolutionary machinations to regain their old position, depriving the masses of working people of all their freedoms and rights.

The imperialists, too, will ceaselessly perpetrate aggression, and destruction and sabotage machinations. The more socialist, communist construction deepens, the more vicious the wriggling of subversive elements and hostile elements and the machinations of foreign imperialists become. Under such conditions, unless the class struggle is strengthened against all kinds of class enemies, it is impossible to protect the independent, creative life of the masses of working people.

The People's Administration is an energetic weapon of class struggle held in the hands of the masses of working people. In order that the People's Administration may firmly protect the independent, creative life of the masses of working people, it must hold fast to a revolutionary stand and class principle in its activity, and strengthen democracy and dictatorship.

Our democracy is genuine democracy which practically insures an independent, creative life for the masses of working people; and our dictatorship is revolutionary dictatorship which imposes sanctions on hostile elements and subversive elements violating and infringing the independent right and interest of the masses of people.

As historical facts show, the imperialists and all kinds of class enemies perpetrate all kinds of stratagems and destruction machinations in order to stand in the way of the forward movement of the masses of people for Socialism, Communism, and destroy the independent, creative life of the masses of working people. Whether or not we can thoroughly crush the wriggling of class enemies, sharpening the cutting edge of dictatorship, constitutes a principled question of whether or not we can thoroughly protect the independent, creative life of the masses of working people.

Strengthening democracy and dictatorship is precisely where an important guarantee for going forward to protect and realize the independent aim and demand of the masses of working people and their basic interests, thoroughly consolidate the unity and solidarity of the revolutionary ranks and energetically step up the revolutionary struggle and construction task, is. Consequently, in order that the People's Administration may thoroughly protect the independent, creative life of the masses of working people, it must highly promote democracy on the one hand, and ceaselessly strengthening its functions as a weapon for class struggle, must thoroughly put down subversive elements and hostile elements infringing the interests of the masses of working people.

Thus the People's Administration, by insuring the independent right and creative activity for the masses of working people and providing a happy material and cultural life for them and by protecting their independent, creative life, becomes a political weapon making it possible to realize the independent stand and attitude of the masses of working people.

Truly, our People's administration is a powerful political weapon which brings up the masses of working people as independent, creative, conscious energetic beings and thoroughly protects their independent, creative life, and a most people-minded, revolutionary administration which serves for the sake of the people from start to finish.

That the great leader Comrade Kim Il-song in his immortal classical work "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" has enunciated for the first time the mission and role of the People's Administration has great theoretical and practical significance.

With the respected and beloved leader Comrade Kim Il-song enunciating for the first time the mission and role of the People's Administration, the intrinsic nature and character of the People's Administration whose masters are the masses of working people have been elucidated even more clearly, and the method capable of more admirably realizing the independent, creative life of the masses of working people enjoyed under the People's Administration has come to be graphically enunciated. Thus has come to be provided a powerful ideotheoretical weapon capable of solving all questions arising in enhancing the functions and role of the socialist state to suit the independent aim and demand of the masses of working people. Again, it has become possible to energetically step up the ideological, technological, and cultural revolutions, further strengthening the People's Administration to suit the new demands of our developing revolution and enhancing its functions and role in every way, and further hasten the cause for conversion of the whole society to the chuche ideology.

Indeed, the theory enunciated for the first time by the respected and beloved leader Comrade Kim Il-song on the mission and role of the People's Administration is a priceless heritage which has further perfected the revolutionary theory on politics and the state, placing the masses of working people at the center, and an inspiring banner which works to quickly step up the revolutionary struggle and construction task for the complete realization of the independent stand and attitude of the masses of working people.

Today our party and people are faced with the glorious task to more dynamically step up revolution and construction by loyally upholding the historic administrative policy speech of the great leader Comrade Kim Il-song and thoroughly carrying out the programmatic task set forth in it.

The great leader Comrade Kim Il-song taught as follows:

"Today we are faced with the task to further strengthen the People's Administration and enhance its functions and role in every way, to suit the demands of the new stage of the developing revolution." (Ibid., p 9)

All of our party members and working people, by engraving in their hearts the high honor and pride of having the most superior revolutionary administration in the world and strengthening the People's Administration in every way, must strive to make it display its might and vitality even more highly.

To thoroughly embody the chuche ideology in all areas of state activity is the basic requirement of the People's Administration in admirably carrying out its mission and role for insuring an independent, creative life for the masses of working people.

The chuche ideology is the unitary guiding thought of the government of the republic. Only by holding the chuche ideology as a firm guiding thought and thoroughly embodying it in all activities can the People's Administration satisfactorily carry out its duty.

By thoroughly carrying through the principle of chuche in thought, self-dependence in politics, self-support in economics, and self-reliance in national defense we must ceaselessly strengthen our fatherland as the chuche socialist power, and brilliantly attain the chuche revolutionary cause to completely realize the independent stand and attitude of the masses of working people.

Thoroughly carrying through the mass line in state activity, we must also protect the interests of the masses of people in revolution and construction and more satisfactorily insure their position as the masters of the state and society, and make the masses of people acquit themselves fully of their role as people in charge of revolution and construction.

In order to enhance the functions and role of the People's Administration, it is important to further strengthen its unified guidance for society.

Only by strengthening the unified guidance of the People's Administration for society is it possible to develop all aspects of social life to suit the aim and demand of the working class, and insure the harmonious development of the whole society.

The struggle to strengthen the might of the People's Administration and completely realize the independent stand and attitude of the masses of working people is organized and led by our party.

Our party is our people's guiding force and militant general staff leading our revolution to victory.

By loyally upholding the leadership of the party and unconditionally, thoroughly protecting and carrying through the decision and directive of the party, we must make the might and vitality of the most superior People's Administration of ours even more highly displayed and go forward to score a greater victory in the rewarding struggle to attain the chuche cause.

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SOCIALIST ECONOMIC CONSTRUCTION IS A SACRED STRUGGLE TASK FOR COMPLETELY REALIZING THE INDEPENDENT STAND AND ATTITUDE OF THE MASSES OF PEOPLE

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[Article by Han Hui-ho]

[Text] The great leader Comrade Kim Il-song, in his historic administrative policy speech "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" at a joint meeting of the Central Committee of the Korean Workers Party and the Supreme People's Assembly of the Democratic People's Republic of Korea enunciating the importance of socialist economic construction in completely realizing the independent stand and attitude of the masses of people, has comprehensively set forth the militant task which must be tightly grasped in the economic construction area, and the method of the prosecution.

The task in the socialist economic construction area and the method of the prosecution enunciated by the great leader Comrade Kim Il-song are a programmatic guiding principle of economic construction which has clearly illuminated the road to brilliantly realizing the unanimous desires of our people to enjoy a more independent, creative happy life to their hearts' content by hastening the complete victory of Socialism and building in this land at the earliest possible date the ideal society of mankind, the communist society.

All party members and working people, by going forward to energetically launch the struggle to carry out the militant task of socialist economic construction set forth by the great leader Comrade Kim Il-song, must positively contribute to brilliantly attaining the historic cause to completely realize the independent stand and attitude of the masses of people.

The great leader Comrade Kim Il-song in his historic administrative policy speech has graphically enunciated the importance of socialist economic construction in completely realizing the independent stand and attitude of the masses of people.

The great leader Comrade Kim Il-song taught as follows:

"In order to build the communist society and completely realize the independent stand and attitude of the masses of people, it is imperative to energetically push ahead with socialist economic construction." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 15)

As enunciated by the great leader Comrade Kim Il-song, socialist economic construction is a sacred struggle task to build the communist society and completely realize the independent stand and attitude of the masses of people.

It is the basic objective of the revolutionary struggle and construction task to completely realize the independent stand and attitude of the masses of people. Revolution and construction are a struggle to work out the destinies of the masses of people, and a task to remake nature and society to suit their independent aim and demand. It is by the struggle of the masses of people to realize independent stand and attitude that all social progress and transformation get achieved and history advances.

From the beginning of human society the masses of people have been thirsting over a long period of time for an ideal society where they would be enjoying an independent, creative happy life to their hearts' content, and have ceaselessly struggled to realize their independent stand and attitude. But in the exploiting society there was absolutely no way that the aim and demand of the masses of people could be realized, and the people solely remained an object of exploitation and oppression.

What constitutes a historic turnaround in realizing the independent stand and attitude of the masses of people is the victory of the socialist revolution. When the socialist revolution has triumphed and the socialist system is established, all kinds of exploiting classes and exploiting systems trampling and suppressing the aim and demand of the masses of people for independent stand and attitude will be liquidated and conditions will be created which will make it possible for the masses of people to enjoy an independent life to their hearts' content, grasping the ruling power and the means of production in their hands. Put another way, the sociopolitically independent stand and attitude of the masses of working people will come to be realized.

But this is not to say by any means that the historic cause of the working class to completely realize the independent stand and attitude of the masses of people will be attained by the establishment of the socialist system alone. It does not mean that the realization of sociopolitically independent stand and attitude will forthwith completely liberate the masses of people even from all kinds of social inequalities and the constraints of nature. In order to completely realize the independent stand and attitude of the masses of people, not only is it imperative to change the political system and economic system of the old society and liberate them from class domination and enslavement, it is imperative to energetically step up human remolding and society remaking, economic construction and cultural construction, holding aloft the banner of the People's Administration and the three revolutions--ideological, technological, and cultural--and insure complete social equality and an affluent, civilized life for the entire people.

Socialist economic construction occupies a very important place in going forward to realize the independent stand and attitude of the masses of people. Socialist economic construction is a sacred struggle which firmly guarantees in material terms the task of completely realizing the independent stand and attitude of the masses of people.

What makes socialist economic construction a sacred struggle task to completely realize the independent stand and attitude of the masses of people lies above all in that it makes it possible to completely realize the independent demand of the masses of people in the sphere of material life, occupying the material fortress of Communism.

The great leader Comrade Kim Il-song taught as follows:

"Only by stepping up economic construction and occupying the material fortress of Communism is it possible to realize communist distribution according to needs and completely satisfy the independent demands of the masses of people in the sphere of material life." (Ibid., p 15)

The communist society is not only a society where all people will have been comprehensively developed and the sociopolitically independent stand and attitude of the masses of people will have been completely realized but also a very affluent society where the material needs of social life will be satisfactorily insured. In the communist society, all people will become comprehensively developed social beings possessing an independent ideological consciousness and creative abilities on the highest standard and all members of society will be enjoying an affluent material life to their hearts' content while adding luster to the genuine dignity and value of social beings.

In order to build the communist society where the independent demands of the masses of people will be completely satisfied in the sphere of material life, it is imperative to positively push ahead with socialist economic construction. To say to completely satisfy the independent demands of the masses of people in the sphere of material life significantly means to amply produce and supply material wealth to the extent of implementing communist distribution according to needs.

Material life constitutes an important component part of social life. Without the essential means of life such as food, clothing, and shelter man could not survive nor could society develop. Even though equal relations have been achieved in the sphere of political life, free of exploitation and oppression, if there are constraints and restrictions in the sphere of material life, then it could not be said that an independent, creative life has been completely realized. To make them enjoy a materially affluent life to their hearts' content is one of the keys to completely realizing the independent stand and attitude of the masses of people.

The independent demands of the masses of people in the sphere of material life can be completely satisfied only if economic construction is stepped up and the material fortress of Communism is occupied. To say to occupy the material fortress of Communism means to establish the single form of communist ownership of the means of production and create productive forces on a high standard to the extent of realizing communist distribution according to needs.

Socialist economic construction is precisely a rewarding task to occupy the material fortress of Communism, and an important task to satisfactorily insure the material needs of social life, remaking nature in accordance with the demands of the chuche ideology. Only by energetically pushing ahead with socialist economic construction is it possible to achieve a high developmental standard

of productive forces and successfully occupy the material fortress of Communism. When the material fortress of Communism is occupied, stepping up economic construction and developing productive forces to the extent of realizing communist distribution according to needs, it will be possible to completely satisfy the independent demands of the masses of people in the sphere of material life.

This eloquently shows that socialist economic construction constitutes a sacred struggle task to completely realize the independent stand and attitude of the masses of people, satisfying their independent demands in the sphere of material life.

What makes socialist economic construction a sacred struggle task to completely realize the independent stand and attitude of the masses of people also has to do with the fact that it makes it possible to successfully conduct the task to consolidate and develop the socialist system and remake all sectors of society the communist way.

The great leader Comrade Kim Il-song taught as follows:

"... only by commendably conducting economic construction and solidly consolidating the material and technical foundations of Socialism, Communism, is it possible to consolidate and develop the socialist system and successfully conduct the task of remaking all sectors of society the communist way." (Ib id., pp 15-16)

The socialist system, by insuring the position and role as the masters of the state and society for the masses of working people, opens up a wide road to completely realizing their independent stand and attitude. Therefore, in order to build the communist society where the independent stand and attitude of the masses of people will have been completely realized, it is imperative of necessity to put great efforts into consolidating and developing the socialist system.

An important method to consolidate and develop the socialist system lies in strengthening dictatorship against hostile elements and the ideological revolution, on the one hand, and positively stepping up economic construction. Economics constitutes a material base of social life. Unless economic construction is energetically pushed forward and the material base of social life is thoroughly consolidated, it is impossible to consolidate and develop the socialist system. Only by commendably conducting economic construction and thoroughly consolidating the material and technical foundations of Socialism, Communism, is it possible to more highly promote the genuine superiority and tremendous vitality of the socialist system and go forward to completely realize the communist principle gradually in all aspects of social life.

In order to completely realize the independent stand and attitude of the masses of people, not only is it imperative to further consolidate and develop the socialist system, the task must be commendably conducted to remake all sectors of society the communist way.

Relics of the old society remaining in the ideological, technological, and cultural areas are the major factors constraining the independent stand and attitude of the masses of people under Socialism. Therefore, if the independent stand and attitude of the masses of people is to be completely realized, it is

imperative to energetically step up the task to liquidate such relics of the old society and remake all sectors of society the communist way. This historic task will come to be successfully realized when going forward to energetically push ahead with socialist economic construction under the banner of the three revolutions--ideological, technological, and cultural.

Commendably conducting socialist economic construction has important significance in remolding people's ideological consciousness the communist way.

People's ideological consciousness is not an inborn thing. It is formed and developed through the process of social life. People's ideological consciousness is formed as a reflection of material social life in one dimension, and in another dimension, is formed through goal-consciousness by education and indoctrination.

In light of such law of the formation of people's ideological consciousness, in order to remold it the communist way, the demand comes to arise for strengthening communist indoctrination on the one hand and remaking the material conditions of social life the communist way. With ideological indoctrination work alone, without commendably conducting economic construction and remaking people's material life conditions, ideological remolding cannot be conducted successfully. Commendably conducting communist indoctrination and at the same time energetically pushing socialist economic construction forward, and thoroughly laying the material and technical foundations of Socialism, Communism and improving the standard of living for the people and making them deeply feel the superiority of Socialism through real life is precisely where a firm guarantee for successfully conducting the task of remolding people's ideological consciousness the communist way is.

Socialist economic construction performs important functions in enhancing not only people's ideological consciousness but also their cultural and technical standards, and in going forward to create the communist culture as well.

When we step up socialist economic construction, build modern factories and enterprises in large numbers, and further improve the technical means and production processes, the working people through the process of managing such modern factories and operating advanced mechanical facilities will come to acquire a deep knowledge about nature and society and possess high technical skills. Socialist economic construction also insures the material and technical means essential to creating the socialist, communist culture.

To utilize advanced material and technical means constitutes an important precondition for sweeping away the outdated in the sphere of cultural life and creating a new culture. If the material and technical means essential to building the socialist, communist culture are to be amply produced and secured, it is imperative to energetically step up economic construction. Because socialist economic construction works to create high productive forces based on modern science and technology, it makes developed material and technical means amply produced and supplied to all areas of cultural construction and in consequence, works to further accelerate the process of communistic remaking of culture.

Socialist economic construction is closely linked to the task of remaking technology the communist way. Technological remaking work is an important component part of

socialist economic construction. The relative importance of technological remaking increases more and more as the society develops the communist way. The process of energetically pushing ahead with socialist economic construction is none other than a process of positively pushing technological remaking forward; and as technology develops rapidly, economic construction also comes to develop at a fast pace.

All this energetically proves that socialist economic construction is indeed a sacred struggle task to eliminate the relics of the old society in the ideological, technological, and cultural areas and brilliantly attain the historic cause to completely realize the independent stand and attitude of the masses of people.

In order to remake all sectors of society the communist way and completely realize the independent stand and attitude of the masses of people, it is imperative to step up the tasks of ideological remolding, technological remaking, and cultural remaking and at the same time, go forward to positively launch the struggle to eliminate all kinds of distinctions still remaining in the socialist society such as the distinctions between the urban and rural areas, distinctions between the working class and the peasantry.

Without thoroughly eliminating all kinds of distinctions still remaining in the socialist society such as the distinctions between the urban and rural areas, the class distinctions between the working class and the peasantry, the distinctions between physical labor and mental labor and without remaking all sectors of society the communist way, it is impossible to brilliantly attain the historic cause to completely realize the independent stand and attitude of the masses of people.

Such distinctions still remaining in the socialist society and the social inequalities stemming therefrom are significantly related to people's ideocultural standard and at the same time, to the economic developmental standard of the society. Therefore, it is imperative to improve people's ideocultural standard on the one hand and develop the productive forces of the society onto a higher standard, commendably conducting socialist economic construction. Only then will it be possible to eliminate all kinds of distinctions and social inequalities still remaining in the socialist society and more satisfactorily realize the independent stand and attitude of the masses of people, brilliantly carrying out the task of remaking all sectors of society the communist way.

Thus, because socialist economic construction is a rewarding task to satisfactorily fulfill the independent demands of the masses of people in the sphere of material life and an important task to provide a material base for consolidating and developing the socialist system and remaking all sectors of society the communist way, it constitutes a sacred struggle task which must be tightly grasped in completely realizing the independent stand and attitude of the masses of people.

The great leader Comrade Kim Il-song in his historic administrative policy speech has graphically enunciated the strategic line which must be firmly maintained in the area of economic construction and the more immediate struggle tasks for completely realizing the independent stand and attitude of the masses of people.

The great leader Comrade Kim Il-song taught as follows:

"The government of the republic must vigorously push ahead with the struggle to chucheize, modernize, and scientize the people's economy in accordance with the socialist economic construction program set forth by the Sixth KWP Congress, and more immediately, must dynamically struggle to fulfill the Second Seven-Year Plan ahead of schedule and realize the 10 major prospective targets of socialist economic construction in the 1980's." (Ibid., p 16)

Chucheization, modernization, and scientization of the people's economy set forth by the great leader Comrade Kim Il-song are a strategic line which must be invariably maintained in socialist, communist economic construction. Chucheizing, modernizing, and scientizing the people's economy is where a firm guarantee for satisfactorily fulfilling the independent demands of the masses of people in the sphere of material life and completely realizing their independent stand and attitude is.

An important question arising in socialist economic construction is that of laying mighty material and technical foundations which most effectively serve in insuring an independent, creative life for the masses of people. Such material and technical foundations are none other than economic foundations thoroughly insured with the chuche nature and self-reliant character and equipped with the latest scientific technical provisions. An economy not insured with self-reliant character and chuche nature, not equipped with the latest scientific technical provisions cannot satisfactorily fill the daily growing material needs of economic construction and of people's life, and in consequence, will become unable to serve in completely realizing the independent stand and attitude of the masses of people.

The line for chucheizing, modernizing, and scientizing the people's economy, precisely because it makes it possible to successfully solve these basic questions arising in laying the material and technical foundations of Socialism, Communism, constitutes a strategic line which must invariably be maintained in socialist, communist economic construction.

Chucheization, modernization, and scientization of the people's economy hold it as their contents to build an economy firmly insured with self-reliant character and chuche nature so as to make it possible to satisfy the material needs of society with its own production, an economy comprehensively mechanized and automated so as to make it possible to plentifully produce material wealth even as work is done handily, a highly developed economy where the production and management activities of all branches have been placed on new scientific foundations. Only by building a chucheized, modernized, scientized economy is it possible, even under conditions that national distinctions remain and states exist, for each nation-state to develop its economy with its own strength to suit its specific national conditions, implement distribution according to needs and satisfactorily fill the independent demands of the masses of people in the sphere of material life, eliminate all kinds of distinctions such as the intrinsic distinctions of labor, and realize complete social equality.

Thus having illuminated the revolutionary, scientific road to successfully laying sound material and technical foundations capable of completely realizing the independent stand and attitude of the masses of people is precisely where the correctness of the line for chucheization, modernization, and scientization of the people's economy is, where its invincible vitality is.

A priority task arising in the area of socialist economic construction under conditions that socialist industrialization has been realized and the technological revolution is being energetically pushed forward, is that of laying sound material and technical foundations consistent with the completely victorious socialist society.

The great leader Comrade Kim Il-song, by setting forth the 10 major prospective targets of socialist economic construction, has unfurled a grand blueprint for laying sound material and technical foundations consistent with the completely victorious socialist society.

The 10 major prospective targets of socialist economic construction realized, our chuche-oriented raw material, fuel, and power bases will be more solidly organized, and the nation's economy will come to comprehensively and rapidly develop in many-sided ways based on modern science and technology. Thus the might of the socialist self-reliant national economy will come to be strengthened even more, and the material and technical foundations of Socialism will come to be solidly consolidated to suit the completely victorious socialist society.

An important question arising in economic construction to win the complete victory of Socialism is that of properly determining the struggle task which we must resolve with priority and focus efforts on it, even as we quickly develop the overall national economy. Only by correctly solving this question is it possible to successfully carry out the task for completely satisfying the independent demands of the masses of people in the sphere of material life to suit the demands of the law of socialist, communist economic construction.

The great leader Comrade Kim Il-song, by thoroughly embodying the basic demands of the chuche ideology for thinking out everything with man at the center and gearing everything to serving man and by setting forth the sagacious guidelines for plentifully producing rice and completely solving the question of food for the people first, has clearly illuminated the road to brilliantly solving this important question arising in socialist, communist economic construction.

The great leader Comrade Kim Il-song taught as follows:

"In realizing the 10 major prospective targets of socialist economic construction we must occupy the height of grain first; and we must implement communist distribution first in the distribution of rice to the people." (Ibid., p 17)

A most urgent question in the sphere of material social life is the question of food. Only if food is plentiful, the state of consciousness of the people will also improve and all tasks can be done commendably.

The basics of solving the question of food are producing rice plentifully.

As the great leader Comrade Kim Il-song taught, rice is none other than Communism.

Plentifully producing and distributing rice constitutes one of the priority requirements in building the communist society where people will work according to abilities and receive distribution according to needs. Without satisfactorily solving the question of food it is not possible to realize distribution according

to needs. Distribution according to needs must above all be realized in solving the question of food first.

We must thoroughly carry out the 4-point nature remaking task aimed at increasing the arable land area and step up the comprehensive mechanization and chemicalization of the rural economy, and occupy the height of 15 million tons of grain without fail, thoroughly carrying through the chuche farming method. At the same time, occupying the height of 5 million tons of fishery products without fail, we must make the diet of the people even more diverse.

In order to lay sound material and technical foundations consistent with the completely victorious socialist society and epochally improve the material and cultural standards of living for the people, we must occupy without fail not only the height of grain and the height of fishery products but also the height of chemical fertilizer, the height of cloth, the height of electricity, the height of coal, the height of steel, the height of nonferrous metals, and the height of cement projected in the 10 major prospective targets of socialist economic construction. Only then will it be possible to more solidly consolidate the foundations of the socialist self-reliant national economy and further strengthen the nation's economic might, and satisfactorily solve the question of improving the standard of living for the people as well.

Thus the great leader Comrade Kim Il-song, by graphically enunciating the strategic line of socialist, communist economic construction and the immediate struggle task, has provided a firm guarantee for energetically stepping up economic construction to suit the demands of the historic cause to completely realize the independent stand and attitude of the masses of people.

To go forward to thoroughly realize the strategic line of socialist, communist economic construction and the 10 major prospective targets of socialist economic construction set forth by the great leader Comrade Kim Il-song is a glorious and rewarding task facing us today when the struggle to convert the whole society to the chuche ideology is energetically under way.

All party members and working people, by loyally upholding the administrative policy speech of the great leader Comrade Kim Il-song and going forward to dynamically launch the struggle to register a decisive advance in socialist economic construction, shall further strengthen the nation's economic might and go forward to positively hasten the historic cause to completely realize the independent stand and attitude of the masses of people.

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INDEPENDENT-IZING THE WHOLE WORLD IS A LOFTY COMMON CAUSE OF MANKIND

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[Article by Ch'a Pong-chu]

[Text] The great leader Comrade Kim Il-song in his historic administrative policy speech "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology" has set forth the matchless strategic guidelines for realizing the independent-ization of the whole world.

The guidelines set forth by the great leader Comrade Kim Il-song for independent-izing the whole world are great revolutionary guidelines which have brightly illuminated the road ahead for building an independent new world to suit the common aspiration and ideal of mankind wishing to live freely on an equal footing, and matchless guidelines which have opened up a wide road which makes it possible to sustain a lasting peace of the world and completely realize the independent stand and attitude of the masses of people of all countries.

The thought for independent-izing the whole world has given a new theoretical elucidation of the law of the developing world revolution and has clearly shown a new struggle strategy to step up the world revolution, and as such, constitutes another immortal service rendered by the great leader Comrade Kim Il-song which has contributed to the developing revolutionary thought of the working class and the human liberation cause.

(1)

The great leader Comrade Kim Il-song, in setting forth the guidelines for independent-izing the whole world, has graphically enunciated the features and intrinsic characteristics of an independent-ized new world, and has scientifically made clear the significance the construction of an independent-ized world has.

The great leader Comrade Kim Il-song taught as follows:

"An independent-ized world is a world where all manner of dominationism and colonialism has been completely liquidated, a world where the sovereign rights of all countries, all nations, have been completely realized. When all countries, all nations of the world, freed from all manner of domination and enslavement, achieve national independence and go forward to firmly maintain independent

stand and attitude, the independent-ization of the whole world will be realized." (Book "The Task of the People's Administration for Converting the Whole Society to the Chuche Ideology," p 34)

An independent-ized world, in a word, is a world where there are neither dominating nations nor dominated nations, a world where the sovereign rights of all countries, all nations, have been completely realized.

An independent-ized world is above all a world where all manner of dominationism and colonialism has been completely liquidated.

An independent-ized world is essentially a world where there are no domination and enslavement between countries, between nations, and independent relations, democratic relations based on complete equality and independent stand and attitude, have been established. Such independent relations between countries, between nations can be achieved only when all manner of dominationism and colonialism has been completely liquidated on the face of the earth.

Dominationism and colonialism are the dominationist forces infringing and violating the sovereign rights of other countries and nations, and a major factor causing enslavement and inequality between countries, between nations in the present period. Where there are dominationism and colonialism, the relationship of enslavement and inequality, domination and submission, will always ensue.

Therefore, if independent relations are to be established between countries, between nations, it is imperative above all that all manner of dominationism and colonialism be completely liquidated on the face of the earth.

An independent-ized world is a world where dominationism and colonialism have been liquidated, and at the same time, a world where the sovereign rights of all countries, all nations have been completely realized.

The question of completely liquidating dominationism and colonialism is inseparably linked to that of completely realizing the sovereign rights of all countries, all nations. Once all countries, all nations achieve political independence and come to exercise sovereignty in their own right, imperialism and dominationism will no longer be able to come alive.

Essentially, independent relations between countries, between nations are relations entered into based on independent stand and attitude, which is the life of country and nation. In consequence, only if the countries and nations firmly maintain their independent stand and attitude, is it possible to establish and sustain independent relations between countries, between nations.

Even though dominationism and colonialism have been completely liquidated, if each country, each nation, failing to firmly maintain its independent stand and attitude, is unable to exercise its sovereignty in its own right, then it will become unable to develop political relations with other countries on the principle of complete equality and mutual respect. If this should come to pass, then such phenomena as meddling in others affairs or following others without one's own convictions will not disappear between countries, between nations

even after they have achieved national independence, and ultimately, domination and enslavement in new form will come to emerge.

Therefore, if an independent-ized new world is to be built, all countries, all nations, freeing themselves from all manner of domination and enslavement by outside forces, must achieve national independence, and in external relations, must exercise sovereignty in their own right.

When all countries, all nations completely exercise their sovereign rights, commanding nations and following nations, dominating nations and dominated nations will disappear in the world, and an independent new world will be built where complete equality will be insured between countries, between nations.

The construction of an independent-ized new world constitutes a firm guarantee which makes it possible to prevent in advance another world war, maintain a lasting peace of the world, and quickly build an independent, prosperous new society consistent with the ideal and aspiration of the people.

The great leader Comrade Kim Il-song taught as follows:

"The whole world independent-ized, it will be possible to prevent another world war and maintain a lasting world peace, and all countries, all nations, building an independent and prospering new society, will be opening up a wide road to completely realizing the independent stand and attitude of the masses of people." (Ibid., p 34)

The guidelines set forth by the great leader Comrade Kim Il-song for independent-izing the whole world above all illuminate the precise road which makes it possible to prevent another world war and insure a lasting world peace.

Wishing to live peacefully and freely is the demand of the masses of people and the common aspiration of progressive mankind.

Only if a lasting world peace is maintained, free of aggression and war, is it possible for the people to enjoy an independent, creative, collectivist happy life to suit their inherent nature, and strengthening unity and cooperation between countries, between nations, go forward to energetically step up social progress and the forward movement of mankind.

Moreover, the complex international situation prevailing today presents it before the progressive mankind, who holds justice and peace dear, as an urgent task to prevent another world war.

The road to reliably defending the peace and security of the world to suit the common aspiration and aim of all the progressive people of the world lies in liquidating all manner of dominationism and colonialism and independent-izing the whole world.

In the present period, the major forces of another world war are the imperialist forces infringing the independent stand and attitude of countries and nations.

If, in the past, world war broke out on account of the scramble of the imperialists and colonialists to acquire markets and redivide the colonies, today the danger of

another world war grows bigger on account of the scramble of the imperialists to enslave the newly emerging independent states once again and grasp the major zones of resources and strategic military areas.

At present nearly all of the large and small disputes and armed clashes occurring in various regions of the world are related to the aggression machinations being perpetrated by the imperialists in the regions concerned.

Under such conditions, if another world war is to be prevented in advance and a lasting peace and security of the world is to be maintained, it is imperative to block and frustrate the machinations by all kinds of dominationist forces such as imperialism, and to that end, the whole world must be independent-ized.

Once the whole world is independent-ized, and domination and colonialism disappear, the perpetual root cause threatening the peace and security of the world will be removed. Once the whole world is independent-ized and all countries, all nations come to completely exercise their sovereign rights, no force, no baton of imperialism and dominationism will be of any use and will ever come alive again. If this comes to pass, then such phenomena as being drawn into the military bloc of the imperialists or granting them military bases will disappear, and such disputes of the newly emerging countries as exist today will arise neither.

Truly, the road of independent-izing the whole world is precisely the road of defending the peace and security of the world. To rave as if the peace and security of the world could be maintained by a military bloc or by the so-called balance of forces between the big powers is no more than a sophistry of the imperialists to cover up and rationalize their aggression and war machinations.

The guidelines set forth by the great leader Comrade Kim Il-song for independent-izing the whole world also open up a wide road which makes it possible to completely realize the independent stand and attitude of the masses of people, building an independent, prosperous new society in all countries.

To completely realize the independent stand and attitude of the masses of people is the supreme ideal and common aspiration of the people. The objective of independent-izing the whole world, too, in the final analysis, lies in completely realizing the independent stand and attitude of the masses of people.

Now, under conditions that revolution and construction are being conducted on a nation-state basis as at present, the destinies of the masses of people are directly tied in with the destinies of their country and nation. Apart from the liberation of the country and nation, the liberation of the masses of people is unthinkable; and apart from the independent stand and attitude of the country and nation, it is impossible to hope for the dignity and glory of the masses of people.

The independent stand and attitude of the country and nation is a precondition for realizing the independent stand and attitude of the masses of people.

Once the countries and nations defend their independent stand and attitude and come to exercise their sovereignty in their own right, first of all they will be able to work out all lines and policies to suit the interests of their country

and their people and successfully carry them through relying on their own strength, and defend their nation's dignity and glory.

Once all countries, all nations defend their independent stand and attitude and come to exercise their sovereignty in their own right, it will also become possible to mobilize and utilize all the potentialities of their country, their nation, totally in building a rich, strong new society and running an independent, creative life of the people.

Today, science and technology are rapidly developing by the creative labor and sacrificial struggle of the people, and as a result, immense material and cultural wealth is being created.

But the continuing irregular situation wherein dominationism and imperialism still remain on the face of the earth, the chronic danger of aggression and war floats in the air, and the sovereignty of the country and nation is being infringed, makes it impossible to channel these priceless material and cultural wealth to an independent, creative life of the people or to satisfactorily utilize them in building a new society.

If the creative labor of the people, and the national resources of men and material are all effectively used for building a new society, for enriching, strengthening, and developing the country, there is no doubt that social development and the advance of history will be achieved at a pace much faster than now.

If the whole world is independent-ized, all manner of dominationism and colonialism is completely liquidated, and independent relations are established between countries, between nations, there will no longer occur such a thing as spending the national resources of men and material in defraying military expenses to no good purposes. If such a situation comes to pass, it will become possible to mobilize and utilize all the national potentialities altogether in building an independent, prosperous new society, and the building of a rich, strong new society will be expedited by that much.

For all countries, all nations to completely realize their sovereign rights also constitutes a firm guarantee which makes it possible to strengthen unity and cooperation between them and successfully build an independent, prosperous new society.

Unity and cooperation between countries, between nations are one of the effective methods to build a rich, strong new society.

Inasmuch as each country has different natural and economic conditions, its developmental standard of production in any given phase is different, and so are the quantity and variety of raw materials and products each country produces, it can quickly develop its national economy only by strengthening economic and technical exchanges and cooperation with other countries.

Independent stand and attitude is a firm basis of genuine unity and cooperation between countries, between nations, and in consequence, only if independent stand and attitude is firmly insured between countries, is it possible to effectively realize political unity and economic and technical cooperation and quickly step up the building of a rich, strong new society.

The construction of a truly independent-ized new world constitutes a great milestone for all countries in building an independent, prosperous new society and completely realizing the independent stand and attitude of the masses of people.

(2)

The great leader Comrade Kim Il-song has precisely enunciated the tasks arising in realizing the independent-ization of the whole world.

In order to realize the independent-ization of the whole world, all countries, all nations must firmly maintain their independent stand and attitude.

The great leader Comrade Kim Il-song taught as follows:

"Independent stand and attitude is the life of the country and the nation. Only by firmly maintaining independent stand and attitude is it possible to defend the dignity of the country and the nation, consolidate national independence, and achieve national prosperity." (Ibid., pp 34-35)

Independent stand and attitude is the life of the country and the nation. Only with independent stand and attitude can the country and the nation, holding their destinies in their own hands, achieve the enrichment, strengthening, and development of the country to suit the independent wishes of the people. Man, if deprived of his socially independent stand and attitude, is as good as dead as a social being, and by the same token, a country, a nation, if deprived of its independent stand and attitude, it cannot be said, as a matter of fact, that it is a state, a nation.

For all countries, all nations, to firmly maintain their independent stand and attitude arises as an even more urgent question in light of the complex international situation in the present period.

Today, in the international arena a tragic situation is arising one after another wherein the sovereign rights of the newly emerging countries are being violated and the destinies of the people are being toyed with by the machinations of the imperialists to sustain their dominationism.

In such a situation, if all countries, all nations, failing to firmly maintain their independent stand and attitude, come to dance to the music of others, the imperialists, dominationists will come to behave even more haughtily and insolently, and the newly independent countries will once again be ensnared into the domination and enslavement of the imperialists, dominationists.

Therefore, if the independent-ization of the whole world is to be realized, all countries, all nations above all must firmly maintain their independent stand and attitude. If all countries come to firmly maintain their independent stand and attitude, never again will imperialism and dominationism come alive nor will any pressure of the imperialists have any effect.

Important in firmly maintaining the independent stand and attitude of the country and the nation is thoroughly exercising its sovereignty in external relations.

Exercising one's sovereignty in its external relations is a sacred right no one may violate. All countries and nations have sovereign rights from the time of their birth, and are completely equal and independent. Between countries there could be differences in their territories being large or small, in their populations being large or small, but there could be no higher countries, no lower countries; between countries there could be differences in their developmental standards, but there could be no dominating nations, no dominated nations. Between countries, between nations the relationship of being higher and lower, the master-serf relationship of the dominating and the dominated must never be permitted.

All countries, all nations must develop the relationship of friendship and cooperation on the principle of equality and mutual respect.

Inasmuch as the principle of independent stand and attitude calls for not only protecting one's own independent stand and attitude but also respecting the independent stand and attitude of other countries, other nations, it must be applied universally to all countries. All nations must not allow their sovereign rights to be infringed, and at the same time, must not infringe the sovereign rights of other nations. Only if such principle is observed in international relations, there will be no dominating nations and dominated nations, no commanding countries and commanded countries in the world, and all countries, all nations will be living mutually cooperating in a truly free world, an independent-ized world. Only by so doing will each country be able to maximally protect its national interests and contribute to the mankind's common sovereignty cause.

An important demand arising in realizing the independent-ization of the whole world is also that of expanding and developing the nonaligned movement.

The great leader Comrade Kim Il-song taught as follows:

"In order to realize the independent-ization of the whole world, we must further expand and develop the nonaligned movement." (Ibid., p 35)

The nonaligned movement is a progressive movement opposing all manner of domination and enslavement and struggling for the sovereign rights of the country and the nation. This movement reflects the trends of the present era taking to the road of sovereignty, and embodies the lofty idea of anti-imperialist sovereignty. Anti-imperialist sovereignty--this is the basic idea and objective of the nonaligned movement. Again, it is becoming the acknowledged action principle of the nonaligned movement to oppose all manner of domination and enslavement, participate in no blocs, and insure the free development of each country based on the principle of independence and territorial integrity, noninterference in others internal affairs and mutual nonaggression.

Today, the newly emerging countries, by coming to jointly launch the struggle for anti-imperialist sovereignty by the organizational form called nonalignment, are more clearly manifesting their might as a self-dependent political force, and are becoming a powerful anti-imperialist force of our era. In this context it can be said that the might of the newly emerging forces is none other than the might of the nonaligned movement.

Therefore, to expand and develop the nonaligned movement constitutes a most reliable guarantee for thoroughly defending the sovereign rights of the newly

emerging countries, and blocking and frustrating the tyranny of the imperialists in the international arena.

An important question arising in expanding and developing the nonaligned movement is that of strengthening the unity and solidarity of this movement.

The might of the nonaligned movement lies in unity. The might of unity and solidarity is invincible, and divided strength can never escape failure. Unity and solidarity constitutes the source of invincible strength of the nonaligned movement, a decisive guarantee for the victory of the anti-imperialist sovereignty cause.

To strengthen the unity and solidarity of the nonaligned movement arises as an even more important question in light of the situation that today the imperialists are persistently scheming to divide and alienate the newly emerging countries.

Today, frightened by the rapidly expanding and further strengthening nonaligned movement, the imperialists are driving wedges and fomenting enmity and discord between the nonaligned nations in order to block the influencing power of this movement and destroy it.

If the nonaligned movement is to be expanded and developed under such conditions, the nonaligned nations must confront the division and alienation machinations of the imperialists with the strategy of unity. The nonaligned nations, solidly uniting instead of viewing each other with enmity and jealousy or fighting each other, taken in by the cunning deception of the imperialists, must aim the spearhead at opposing the aggression and intervention of the imperialists.

The nonaligned nations must not only solidly unite politically but closely cooperate in economic and technical terms as well.

Among the nonaligned nations there are countries which have gained good experiences in the course of building a new life and possess developed technologies, and there are countries which possess abundant resources and funds. If all nonaligned nations, firmly maintaining the principle of collective self-reliance, are to briskly conduct mutual exchanges and close cooperation on the principle of satisfying each other's needs, they will be able to solve many question, and build their self-reliant national economy and strengthen the might of their country even without relying on the big powers.

When going forward to strengthen the unity and solidarity of the nonaligned movement and dynamically fight on, the independent-ization of the whole world will be realized even faster.

(3)

The thought set forth by the great leader Comrade Kim Il-song for realizing the independent-ization of the whole world has enunciated for the first time the basic direction and the law of the course of the revolutionary remaking of the world and a scientific struggle strategy, which are aimed at accomplishing the world revolution, and as such, constitutes a priceless theoretical heritage which has developed and enriched the revolutionary thought of the working class.

The world revolution is a sacred struggle task to completely realize the independent stand and attitude of the masses of people on a worldwide basis and attain the human liberation cause. In the revolutionary movement of diverse types for national liberation, class liberation, and human liberation is contained, and revolutionary forces in various forms such as the international communist movement and labor movement, and national liberation movement come to participate.

In consequence, it can victoriously move forward and get accomplished only when guided by a scientific revolutionary theory and struggle strategy established on the basis of a thoroughgoing calculation of the interests of the revolution and the balance of forces.

The great leader Comrade Kim Il-song, by setting forth the unique thought for independent-izing the whole world based on having scientifically analyzed with the immortal chuche ideology the basic trends of our era and the complex international situation, has given a profound theoretical elucidation of this crucial question.

The correctness and uniqueness of the policy set forth by the great leader Comrade Kim Il-song for independent-izing the whole world lie above all in that it precisely reflects the basic turnaround that has occurred in the balance of forces in the international arena in our era.

Since the time Capitalism ceased to exist as a monolithic worldwide system because of the emergence of socialist forces, the confrontation and struggle between Socialism and Capitalism have become a basic question in the international arena, and in consequence, the socialist forces have become the basic motive force for revolutionarily remaking the world.

On such a premise has been set forth the strategic line for joining the world's revolutionary struggle of various types, including the confrontation and struggle between the colonial subordinate states and imperialism, to the struggle duty and interests of the socialist forces against imperialism and for holding the socialist forces as the main force unit of the world revolution.

A basic turnaround has occurred in the balance of the international revolutionary forces in our era.

The anti-imperialist, anticolonialist struggle of the people of Asia, Africa, and Latin America, who used to be oppressed and mistreated in bygone days, and the revolutionary struggle of the international working class for Socialism have come to form the two major revolutionary forces of our era. On the other hand, the dominationist forces such as imperialism have come to confront the revolutionary forces protecting independent stand and attitude.

Thus, imperialism, dominationism has become the main enemy of all peoples loving freedom and progress, on the one hand, and regardless of social systems, all peoples aiming for independent stand and attitude have come to enter the stage as progressive forces fighting against imperialism, dominationism in direct confrontation, as revolutionary forces remaking the old world where oppression and enslavement prevail.

The great leader Comrade Kim Il-song, setting forth independent stand and attitude as the criterion for determining the progressiveness of a country based on his profound analysis of such trends of the world revolution of our era and of the prevailing international situation, has defined in a most all-encompassing manner the imperialist forces as the target of the struggle for realizing independent stand and attitude on a worldwide basis, and the sovereignty forces as its motive force.

This constitutes to have elucidated for the first time one of the most important theoretical premises for formulating the strategy and tactics of the world revolution.

The policy for independent-izing the whole world has been formulated based on having elucidated on the chuche-oriented stand such change that has occurred in the balance of the international revolutionary forces, and it is precisely here where the uniqueness and correctness of this policy are.

Next, the correctness and uniqueness of the policy set forth by the great leader Comrade Kim Il-song for independent-izing the whole world lie in that it precisely embodies the characteristics of the developing revolutionary movement of our era wherein revolution and construction are being conducted on a country, nation-state unit basis.

In the past period, national chuche forces were still weak on a worldwide basis, and the international working class and socialist forces were the sole revolutionary forces confronting imperialism. Under such conditions, it arose as an important strategic line to resolve national interests and national liberation task by subordinating them to the class interests and liberation task of the working class.

But now the situation has changed. Today our era is an era of independent stand and attitude in which the people, who used to be oppressed and mistreated in bygone days, entering the stage as the masters of the world, as the masters in command of their destinies, are going forward to work out their destinies independently, creatively.

As the great leader Comrade Kim Il-song taught, today the struggle of the people for independent stand and attitude is being conducted on a nation-state unit basis, and the destinies of the masses of people, too, are being worked out on a national or statewide basis. As long as there exist international boundaries and national distinctions, and people live on a nation-state unit basis, the destinies of the masses of people such as the working class have become unthinkable apart from the destinies of the country and the nation, and it has become impossible to hope for the independent stand and attitude of the working class and the masses of people apart from the independent stand and attitude of the country and the nation.

The great leader Comrade Kim Il-song in his historic administrative policy speech has enunciated for the first time that realizing the independent stand and attitude of the country and the nation constitutes a precondition for realizing the independent stand and attitude of the masses of people, the immediate task for realizing the independent-ization of the whole world.

This has enunciated for the first time that independent-izing the whole world ties in with the basic trends of our era and is also in complete accord with the objectives and interests of the international communist movement and labor movement, not to mention the newly emerging countries, aiming for Socialism and Communism.

The policy for independent-izing the whole world thus rests on a scientific analysis of the trends of the developing revolutionary movement of our era which is being conducted with the country and the nation as the subject and of the commonness of the objectives and interests of the forces participating in the world revolution, and it is precisely here where another part of the correctness of this policy is.

With the policy set forth by the great leader Comrade Kim Il-song for independent-izing the whole world, the law of the course of the developing world revolution and its basic direction have come to be enunciated for the first time, and a scientific struggle strategy for stepping up the world revolution has come to be provided for the first time.

Truly, the revolutionary policy set forth by the great leader Comrade Kim Il-song for realizing the independent-ization of the whole world, because of its correctness and truthfulness, constitutes a great driving force making the contemporary currents of independent stand and attitude more energetically pushed forward, an inspiring banner calling the people to the construction of a free, equitable new world.

When all countries, all nations, holding aloft the banner for independent-ization of the whole world, go forward to energetically launch the struggle for building a new society, a new life, the historic task for building a free, equitable new world free of domination and enslavement will be stepped up even more.

Our people, by positively struggling to strengthen friendship and solidarity with the revolutionary peoples of the world aiming for independent stand and attitude, shall more energetically hasten the sacred cause to realize the independent stand and attitude of all countries, all nations and bring about the independent-ization of the whole world.

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THE IMMORTAL ACHIEVEMENT THAT BROUGHT THE DAWN OF FATHERLAND RESTORATION

Pyongyang KULLOJA in Korean No 6 Jun 82 pp 30-34

[Text] Forty-five years have elapsed since the historic Poch'onbo Battle wrote an immortal chapter in the glorious history of the fatherland liberation struggle.

The Poch'onbo Battle organized and commanded by the great leader Comrade Kim Il-song, the ever-victorious iron commander, the legendary hero, was a historic battle which, dealing a serious politicomilitary blow to the brigandish Japanese imperialist aggressors, brought our people the dawn of the nation's rebirth, and a great event which led to a great upsurge the overall Korean revolution holding armed struggle as its main line.

The historic Poch'onbo Battle was a brilliant realization of the strategic plan of the great leader Comrade Kim Il-song for expanding and developing the armed struggle into the homeland in order to strike down the Japanese imperialist colonial rule and achieve the liberation of the country.

The great leader Comrade Kim Il-song taught as follows:

"By taking large-unit offensive operations into the homeland, cutting the Japanese imperialist aggressors to pieces, and setting fire to the enemy bastion, we must clearly show the people that the Korean People's Revolutionary Army is going strong and is continuing to win victory in the sacred struggle to restore the fatherland, and must let them know that as long as our People's Revolutionary Army exists, Korea will inevitably be independent." ("A Collection of Writings of Kim Il-song," Vol 1. p 138)

It was the chuche-oriented strategic guidelines invariably maintained by the great leader Comrade Kim Il-song from the first days of the anti-Japanese armed struggle to march into the homeland, deal politicomilitary blows to the Japanese imperialist aggressors, and attain the fatherland restoration cause.

The great leader Comrade Kim Il-song, firmly maintaining the invariable stand that in order to liquidate the Japanese imperialist colonial rule once and for all and attain the fatherland restoration cause, the entire people must positively launch into the anti-Japanese armed struggle and that to that end, the armed struggle must be expanded and developed into the homeland, dispatched teams of the young communists and the Korean Revolutionary Army, and political operatives

into the homeland from the first days of revolutionary activity with a view to laying its sound foundations, and led the way in briskly launching the task of forming revolutionary organization and uniting the masses. At the same time, the great leader, personally advancing into the Onsong area on several occasions, guided the task of underground revolutionary organizations in the homeland, led the way in positively expediting the task of building a mass base with a view to organizing the northern border region along the Tumen River into strategic strongholds for armed struggle, and the party-founding preparatory task, and called broad circles of people to the anti-Japanese revolutionary struggle.

The great leader Comrade Kim Il-song, in the first days after founding the Korean People's Revolutionary Army and initiating the great anti-Japanese war, established a guerrilla base, the strategic base of the Korean revolution in the area along the Tumen River, and in March 1933, personally leading a unit and advancing into Wangjae Mountain, convened the historic meeting of responsible people of underground revolutionary organizations and political operatives of the Onsong district, and enunciated the guidelines for expanding and developing armed struggle into the homeland and the task for the realization.

The great leader Comrade Kim Il-song, by the mid-1930's establishing the Paektu Mountain base, a base of a new type for leading our country's anti-Japanese national liberation struggle to a great upsurge and quickly expanding the armed struggle into the homeland, more briskly launched military and political activities in the border area, and founding the Fatherland Restoration Society, the first anti-Japanese united national front organization in our country, went forward to expand its organizational network deep into the homeland.

Thus achieving the union of the anti-Japanese forces on a countrywide basis, he went forward to thoroughly organize the mass base of the revolution and ripen the conditions for the Korean People's Revolutionary to march into the fatherland.

The great leader Comrade Kim Il-song, who had been ripening a grand plan of operations for marching into the fatherland, set forth at the historic Hsikiang Conference the guidelines for mounting offensive operations in the homeland by a large unit of the Korean People's Revolutionary Army, and energetically organized and led the struggle for the realization.

The great leader Comrade Kim Il-song, embarking on the road of marching into the fatherland on 4 June 1937 personally leading the main-force unit of the Korean People's Revolutionary Army with a view to realizing the guidelines for mounting offensive operations in the homeland, and organizing and commanding offensive operations against Poch'onbo, one of the Japanese imperialist strategic key points, dealt a serious blow to the scoundrels and won the historic victory.

The Korean People's Revolutionary Army's march into the homeland and the victory of the Poch'onbo Battle were a historic event that has etched an immortal achievement in our people's history of the glorious anti-Japanese national liberation struggle.

The historic significance of the victory of the Poch'onbo Battle lies above all in that it brought the dawn of restoration to this land of the fatherland heavily overcast with the dark clouds of a ruined nation and led our people's anti-Japanese struggle to a great new upsurge.

The great leader Comrade Kim Il-song taught as follows:

"Its significance lies not in having killed a few Japanese scoundrels but in having brought the dawn of the revolution inspiring the convictions that the Koreans are alive, not dead and that if they fight against the Japanese imperialists, they will be able to win." ("A Collection of Writings of Kim Il-song," Vol 12, pp 288-289)

The victory of the Poch'onbo Battle demonstrated the stern will of the Korean people to resolutely resist the Japanese imperialist colonial rule and drive out the aggressors from the land of Korea, and inspired the convictions that if they fought against the Japanese imperialists, they would inevitably win.

In the period before and after the Poch'onbo Battle the Japanese imperialists had intensified more than at any time their fascist suppression and brigandish plunder against the Korean people. The Japanese imperialist aggressors, enforcing unprecedentedly evil fascist laws and reinforcing their colonial ruling apparatuses with a view to rubbing out our people's slightest anti-Japanese elements, ruthlessly suppressed the revolutionary advance of the masses of people. The scoundrels mercilessly arrested, imprisoned, and massacred the patriotic people, and viciously plotted to turn Korea into a supply base for their continental aggression, into a "solid rear." The Japanese imperialist aggressors wantonly robbed our country of its abundant resources and agricultural produce, and raving about the "oneness of Japan and Korea" and "the same ancestors, the same roots," went berserk in rubbing out everything national of the Korean people. Korea was transformed literally into a living hell, and the fate of the Korean nation with a long history of five millennia and a brilliant culture behind them came to hang in the balance.

The fire of Poch'onbo ignited by the great leader Comrade Kim Il-song in such a grim period of whether our nation's lifeblood vessel would be severed forever or preserved, was an immortal torch that brought the first ray of hope for fatherland restoration to every heart of our people, brightly illuminating this beautiful land of ours.

The torch of the revolution that burned under the night sky of Poch'onbo brightly illuminated the road of the nation's rebirth for the entire Korean people who had been groaning under all manner of Japanese imperialist oppression and mistreatment, and contempt, and gave each and every one of them a firm faith in the victory of the revolution, and implanted a forever inextinguishable kindling coal of revolution, a kindling coal of struggle in every heart of theirs.

Through the victory of the historic Poch'onbo Battle our people's trust in and adoration of the great leader Comrade Kim Il-song, the legendary hero of the nation, the peerless military strategist, became even more enhanced, and the Korean people, ever more loyally revering our great leader as the sun of the

nation, as the salvation star of liberation, and holding the firm faith that as long as our leader was at the helm of the revolution, it would be possible to strike down the brigandish Japanese imperialists and attain the fatherland restoration cause, came to even more energetically launch into the sacred anti-Japanese war.

Following the torch of restoration ignited at Poch'onbo, the people of all strata such as the workers and peasants all over the country came to more courageously launch into the anti-Japanese resistance war with faith in victory, and our people's national liberation struggle came to quickly expand and develop on a countrywide basis. Thus came to be thoroughly organized the chuche revolutionary forces to push ahead with the overall Korean revolution centered around the anti-Japanese armed struggle under the unitary leadership of the great leader Comrade Kim Il-song, and our revolution came to embark on the road of a new upsurge.

The significance of the Korean People's Revolutionary Army's march into the homeland and the victory of the Poch'onbo Battle also lies in that it dealt a serious politico-military blow to the Japanese imperialist aggressors and shook the Japanese imperialist colonial ruling system to the foundations, and further hastened the fall of the scoundrels.

To deal a serious blow by armed force to armed imperialist aggressors is an important demand arising before colonial oppressed people for achieving their country's independence with their own strength.

The Japanese imperialists, with a view to preventing the revolutionary influence of the anti-Japanese armed struggle on the homeland and sustaining their colonial rule over Korea, had long been going berserk in reinforcing their border policing positions. In particular, after the October 1936 "Tumen Conference" the scoundrels deployed enormous aggressive armed forces in the whole areas of the Yalu River and the Tumen, on the one hand, and establishing a watertight policing system, raved about the "solidity" of the rear. The offensive operations organized and conducted in the homeland by the Korean People's Revolutionary Army precisely at such a time greatly shook up the Japanese imperialist colonial rule over Korea and dealt an unrecoverably serious blow to the Japanese imperialist scoundrels going berserk in making preparations for a war of aggression against the content.

Thus the myth of the Japanese imperialist "impregnability" was blown to smithereens, and the scoundrels came to thrash in fear and despair.

The great victory of the historic Poch'onbo Battle greatly inspired the anti-imperialist, antifascist struggle and national liberation struggle of the revolutionary peoples of the world.

The Korean People's Revolutionary Army, by dealing a serious blow to the brigandish Japanese imperialists, the "Asia shock brigade" of the imperialist aggressive forces at a time when the dangers of a world war by Fascism were deepening, showed the oppressed peoples the great truth that if they were to rise up and fight bearing arms under the leadership of a peerless leader, they certainly could vanquish any enemy, however strong.

Truly, the Korean People's Revolutionary Army's offensive operations in the homeland and the victory of the Poch'onbo Battle added luster to the dignity and glory of the nation and demonstrated the indomitable revolutionary mettle of the Korean people before the whole world, and because of that, not only occupy a shining place in the history of the anti-Japanese armed struggle but constitute a great event which greatly inspired the liberation struggle of the oppressed peoples of the world.

The historic victory of the Poch'onbo Battle was the victory of the chuche-oriented strategic and tactical guidelines of the respected and beloved leader Comrade Kim Il-song, the great military strategist, the ever victorious iron commander, and the brilliant fruition of the matchless commanding art of our great leader.

The offensive operations of the Korean People's Revolutionary Army into Poch'onbo were the first large-unit armed confrontation in the land of the fatherland with the Japanese imperialist aggressive army, a modern armed force several millions strong with enormous military potentialities.

Such matchlessly bold military operations as having shaken the Japanese imperialist colonial ruling system to the foundations by breaking through the enemy border policing positions vaunted as watertight, striking the enemy military key point in the twinkling of an eye and wiping out the scoundrels at a blow, graphically demonstrated the uncommon wisdom and decisiveness, intrepid strategy and unique tactics of the respected and beloved leader Comrade Kim Il-song.

The respected and beloved leader Comrade Kim Il-song is the great military strategist, the ever victorious iron commander who, dealing serious blows to the enemies with unique tactics and matchless commanding art without parallel in any book of military science of all ages and countries or the history of wars, has led the revolution to victory.

The respected and beloved leader Comrade Kim Il-song, with his keen insights into the constantly changing and developing situations and the balance of forces between us and the enemies throughout the course of the anti-Japanese revolutionary struggle and with a tight grip on the initiative, had applied matchlessly bold strategy and tactics of turning an adverse situation into a favorable situation and dealing ceaseless blows to the numerically and technically superior Japanese imperialist aggressors.

Creating such ingenious tactics to throw the enemies into confusion by concentration, dispersal, and movement while combining large-unit operations with small-unit operations, to decoy the enemies with a small force of ours and mount a surprise attack against a large enemy force, to sneak in and out of the enemies swiftly and make the enemies fight each other, to make a feint as if to move far away but quickly turn around and get right under the enemy nose, to race a thousand li at a stretch and strike the enemies, driving them into the defensive, the great leader Comrade Kim Il-song had skillfully applied such tactics. In the face of our great leader's razzle-dazzle of tactics even the Japanese imperialist fascist leaders and murder generals, skilled as they were in aggressive war, could not avoid the disgrace of fallen generals, and the Japanese imperialist aggressive army vaunted as a "crack" contingent was compelled to taste the bitterness of miserable defeat.

The matchless strategy and tactics of the great leader Comrade Kim Il-song indeed turned the strong into the weakling and always drove the enemies into the defensive and passive, and became the source of invincible strength which led the anti-Japanese armed struggle to brilliant victory, dealing serious politico-military blows to the million-strong Japanese imperialist army vaunted as the "invincible imperial army."

Thus in the face of the intrepid guerrilla tactics of the great leader Comrade Kim Il-song the Japanese imperialist aggressors trembled with fear, and the scoundrels shivered with unease and fright at the mere mention of our great leader's revered name.

The victory of the Poch'onbo Battle was also the victory of the invincible unity and solidarity of members of the Anti-Japanese Guerrillas and the people solidly united around the great leader Comrade Kim Il-song.

The invincible unity and solidarity of members of the Anti-Japanese Guerrillas and the people solidly united centered around the respected and beloved leader Comrade Kim Il-song, the peerless patriot and the legendary hero unanimously revered and loyally upheld by the entire nation was an important factor which crushed all the Japanese imperialist harsh oppression of Fascism and firmly insured the victory of the anti-Japanese armed struggle with the decisive superiority of the revolutionary forces.

Firmly convinced that the road along which the great leader Comrade Kim Il-song was leading them was none other than the road of the nation's rebirth, our people even amid such wretched suffering only revered our leader as the sun of the nation, and with faith in victory and hope, came to confidently see fatherland restoration within view, and went on to resolutely live and fight, entrusting all destinies altogether to our respected and beloved leader. Because of this absolute trust and mind of firmly believing in and following none but the great leader Comrade Kim Il-song deeply engraved in their hearts, members of the Anti-Japanese Guerrillas and the people were able to live and fight on in accordance with the thought and will of our respected and beloved leader, whatever the adversity, and never going back on their duty and ethics as our leader's revolutionary soldiers, however rugged the road of struggle, were able to resolutely preserve the integrity of the revolution.

Because of the high renown of the great leader Comrade Kim Il-song and the feeling of absolute trust of the masses of people in our leader, the Anti-Japanese Guerrillas, forming kindred ties with the broad masses, were able to live, fight, and always win amid their positive support and encouragement.

Again, it was possible to win the brilliant victory of the Poch'onbo Battle by the warm love for the fatherland and the people and invincible revolutionary spirit, and stern will of the great leader Comrade Kim Il-song alone.

It was the revolutionary will and convictions the great leader Comrade Kim Il-song deeply engraved in his heart from the first day he early on set out on the road of revolution to save the fate of the country and the people from dire straits and attain the sacred cause of fatherland restoration. The rugged road of expedition from Nanhut'ou to Poch'onbo was every day a day of indefatigable

struggle of the great leader Comrade Kim Il-song who, unable to sleep even in the dead of the night in the forests thinking of our people groaning under oppression and mistreatment, planned the future of the Korean revolution and a broad outline of action for restoration to resolve the grievances of the whole nation with many a battle and hasten the day of fatherland restoration.

The warm love for the fatherland and the people and the spirit of devoted service held by the great leader Comrade Kim Il-song became the revolutionary creed, indomitable will of members of the Anti-Japanese Guerrillas, and always encouraged and inspired them to go forward to hasten the fatherland restoration cause with revolutionary optimism and faith in victory.

Since the historic Poch'onbo Battle a long time has passed and our revolution has come a long way.

Loyally upholding the sagacious leadership of the great leader Comrade Kim Il-song, our people at last vanquished the Japanese imperialist aggressors, attained the historic cause of fatherland restoration, and brilliantly carrying out the social revolution in two stages and energetically stepping up socialist, communist construction, have established in this land an infinitely growing and prospering socialist power of self-dependence, self-support, and self-reliant defense.

Today, our people, under the sagacious leadership of the party and the leader holding aloft the banner of the three revolutions--ideological, technological, and cultural--are going forward to energetically accelerate the historic march toward conversion of the whole society to the chuche ideology.

Conversion of the whole society to the chuche ideology set forth by our party is a new higher stage of the chuche revolutionary cause early on charted in the Paektu forests, and is a sacred cause to completely realize the independent stand and attitude of the masses of working people.

To convert the whole society to the chuche ideology is the stern will and revolutionary convictions of our party to establish a communist paradise under the banner of the chuche ideology.

All party members and working people, with a view to attaining the chuche revolutionary cause, must positively learn from the indomitable revolutionary spirit highly displayed by the late anti-Japanese revolutionary fighters and more thoroughly prepare themselves as genuine chuche-oriented revolutionary soldiers infinitely faithful to the party and the leader.

Our party members and working people must go forward to add luster from generation to generation to the glory-filled revolutionary history and immortal revolutionary achievements of the great leader Comrade Kim Il-song and the revolutionary tradition of our party, and holding aloft the revolutionary slogans of the party "production, study, and life--all in manner of the Anti-Japanese Guerrillas!" and "ideology, technology, and culture--all in accordance with the demands of chuche!" must go forward to work ceaseless miracles and innovations on all fronts of socialist construction.

There will always be none but victory and glory on the road ahead for our people dynamically moving forward solidly united around the party and the leader to attain the cause for conversion of the whole society to the chuche ideology.

**INDEPENDENT STAND AND ATTITUDE AND CREATIVE STAND AND ATTITUDE, AND
ACTION-CONSCIOUSNESS ARE THE INHERENT ATTRIBUTES OF MAN**

Pyongyang KULLOJA in Korean No 6 Jun 82 pp 35-41

[Article by Yi Su-kun]

[Text] To correctly elucidate the inherent attributes of man is an important principled question in gaining a precise understanding of the chuche ideology, a man-centered world view.

Only by correctly enunciating the inherent attributes of man is it possible to scientifically elucidate the position and role of man as the master of the world and establish a man-centered world view.

The thesis "On the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, comprehensively enunciating the philosophical principle of the chuche ideology, scientifically elucidates that independent stand and attitude and creative stand and attitude, and action-consciousness are the inherent attributes of man, the social being.

As the thesis enunciates, the chuche ideology founded by the great leader Comrade Kim Il-song is a man-centered new philosophical thought resting on the philosophical principle that man is the master of everything and resolves everything.

To say that the chuche ideology is a man-centered philosophical thought means that it is a philosophical thought which, presenting the position and role of man in the world as a basic question of philosophy, has enunciated the understanding of the world, the viewpoint and stand toward the world, centered aroundn.

Having established the understanding of the world with primary emphasis on man and enunciated the viewpoint and stand toward the world centered around man is precisely where the great service of the chuche ideology for having brilliantly resolved for the first time the philosophical task presented by our era is, where an important characteristic of the chuche ideology as the revolutionary world view of the working class is.

Running through the understanding of the world, the viewpoint and stand toward the world enunciated by the chuche ideology is the understanding of man,

the chuche-oriented understanding of the social being enunciated by the chuche ideology for the first time.

All the principle and method, the whole system and content of the chuche ideology rest on a consummate philosophical elucidation of the social being, and start therefrom.

The chuche ideology, by profoundly enunciating in scientific theoretical terms that independent stand and attitude and creative stand and attitude, and action-consciousness are the inherent attributes of man, the social being, has given a consummate elucidation of the social being.

The great leader Comrade Kim Il-song taught as follows:

"Independent stand and attitude and creative stand and attitude are the most inherent attributes of man." (Book "Let Us Hold Fast to Independent Stand and Attitude," p 7)

The great leader Comrade Kim Il-song also taught as follows:

"Man is a social being possessing ideological consciousness." ("Kim Il-song Selected Works," Vol 7, p 412)

Man is a social being possessing independent stand and attitude and creative stand and attitude, and action-consciousness.

As enunciated in the thesis, independent stand and attitude is an attribute of the social being intent on living independently as the master of the world and of his own destiny.

Independent stand and attitude is mainly expressed in the position of man as the master of the world.

Independent stand and attitude is characterized by the aim and demand of man intent on living with dignity as the master of the world and of his own destiny, casting off the constraint and enslavement of nature and society.

Man, because of possessing independent stand and attitude, the demand to live and develop independently, overcomes the constraint of nature and opposes all manner of enslavement of society, and goes forward to gear everything to serving himself. Thus man comes to occupy the position as the master of the world, as the ruler of the world.

As pointed out in the thesis, creative stand and attitude is an attribute of the social being going forward to remake the world through goal-consciousness and work out his destiny.

Creative stand and attitude is mainly expressed in the role of man as the remaker of the world.

Creative stand and attitude is characterized by the goal-conscious, active activity of man to work out his destiny, remaking nature and society to his advantage.

As man conducts active activity to remake the world through goal-consciousness, because of possessing creative stand and attitude, he comes to transform nature and society to render them useful, favorable to him while changing the old and producing the new. Thus man comes to perform the role as the remaker of the world.

As enunciated in the thesis, action-consciousness is an attribute of the social being governing all activity to grasp and transform the world and himself.

Action-consciousness is characterized by rational discernment abilities to grasp the principle of objects and phenomena and by ideomental abilities to become aware of one's demands and interests and go forward to realize them.

Action-consciousness is an attribute of the highest order making man the most superior, energetic being in the world.

Consciousness is the faculty of the brain, the most developed of the physical organs of man. The brain performs a pivotal role in the life activity of man, and consciousness, the faculty of the brain, commands all activity of man.

Man, because of possessing action-consciousness such as thought and knowledge, thinking faculty and willpower, grasps the world and the law of its developing movement, and goes forward to remake and develop nature and society to suit his demands.

Man, because of possessing independent stand and attitude and creative stand and attitude, and action-consciousness, becomes an independent, creative, action-conscious social being who lives and develops, discerning, changing, and subordinating the world to himself unlike the animals which, subordinating and adapting themselves to the objective world, blindly live on.

Important in deepening the understanding of the inherent attributes of man is correctly grasping the mutual relationships of independent stand and attitude and creative stand and attitude, and action-consciousness. Only by precisely discerning the mutual relationships of independent stand and attitude and creative stand and attitude, and action-consciousness is it possible to establish a unified understanding of the inherent attributes of man.

Independent stand and attitude and creative stand and attitude, and action-consciousness, even as they are separate and distinct from one another, constitute a close-knit whole.

The mutual relationships of independent stand and attitude and creative stand and attitude, and action-consciousness as a close-knit whole manifest themselves clearly in the course of their formation, function, and development.

Man's independent stand and attitude underlines his creative stand and attitude, and his creative stand and attitude rests on his independent stand and attitude.

It is impossible to speak about creative stand and attitude apart from independent stand and attitude nor is it possible to think about independent stand and attitude apart from creative stand and attitude.

Apart from independent stand and attitude it is impossible to amply promote creative stand and attitude, and apart from creative stand and attitude it is impossible to correctly realize independent stand and attitude.

Man, because of possessing independent stand and attitude, comes to display creative stand and attitude, and because of personifying creative stand and attitude, can realize independent stand and attitude.

Man, in the final analysis, can display creative stand and attitude only if he possesses independent stand and attitude, and can hold fast to independent stand and attitude only if he displays creative stand and attitude. In this way independent stand and attitude and creative stand and attitude are closely linked to each other, and constitute the inherent attributes of man which manifest themselves in a unified way.

Independent stand and attitude and creative stand and attitude presuppose action-consciousness and also are guaranteed by it.

Man through consciousness comes to be aware of his demand to live independently as the master of nature and society, as the master of his destiny, and when possessing such self-awareness, man comes to possess independent stand and attitude as a matter of fact.

There could be no independent stand and attitude apart from an independent ideological consciousness nor could there be an independent ideological consciousness bereft of the demand to live independently.

Independent stand and attitude develops in the course of an independent ideological consciousness being heightened, and the height of the demand and aim to live independently is expressed in the height of an independent ideological consciousness.

Man's action-consciousness presupposes independent stand and attitude and at the same time, creative stand and attitude as well.

To say that creative stand and attitude is an attribute of man to remake the world and work out his destiny through goal-consciousness bespeaks in itself that creative stand and attitude presupposes action-consciousness. If man has no action-consciousness, it goes without saying that clearly, he can have no creative stand and attitude for going forward to transform the world and his destiny through goal-consciousness.

Man's creative stand and attitude, creative activity, comes to develop as his action-consciousness heightens. Accordingly, apart from the development of man's action-consciousness it is impossible to speak about the development of his creative stand and attitude.

Man's action-consciousness not only presupposes his independent stand and attitude and creative stand and attitude but constitutes a guarantee for them.

If man's independent stand and attitude is realized through his creative activity to remake nature and society, man's creative activity is guaranteed by his

action-consciousness. Man's independent stand and attitude and creative stand and attitude not guaranteed by his action-consciousness cannot be manifested as man's attributes, as a matter of fact.

Only if man's action-consciousness, such as independent ideological consciousness and knowledge of science and technology, self-awakened enthusiasm and creative positiveness, is highly displayed, can independent stand and attitude and creative stand and attitude be firmly guaranteed, and people's goal-conscious discernment activity and practical activity successfully insured. People's activity is none other than the manifestation of their action-consciousness, and people's role in the struggle to transform nature and society is, in the final analysis, the role of their ideological consciousness.

Thus independent stand and attitude and creative stand and attitude, and action-consciousness, even as they have different dimensions, are in the relationship of relying on each other restricting each other, and constitute such a close-knit whole that should any one of them be absent, they could not form the inherent attributes of man.

Man is the social being thus holding, as his inherent attributes, independent stand and attitude, creative stand and attitude, and action-consciousness as an organic whole. Because of that, man becomes the most superior, energetic being in the world, and the unitary ruler and remaker of the world who approaches the world not fatalistically but revolutionarily, not passively but actively, and remakes the world not blindly but through goal-consciousness.

As enunciated in the thesis "On the Chinese Ideology," independent stand and attitude and creative stand and attitude, and action-consciousness are man's social attributes formed and developed sociohistorically.

The question of how to view man's inherent attributes is a question of whether independent stand and attitude and creative stand and attitude, and action-consciousness are sociohistorical attributes which are formed and developed sociohistorically, or of whether they are biological attributes which are formed by the development and attainment of natural attributes of life matter in general.

This is a question related to the social being and the natural being, the inherent distinctions of man and animal, their basic improvement, and as such, is a very serious question of whether to pull man's position and role in the world, the dignity and value of the social being onto the highest plane or to lower them down to the level of life matter in general.

The thesis, by profoundly enunciating in scientific theoretical terms that independent stand and attitude and creative stand and attitude, and action-consciousness are not natural attributes but social attributes which have been formed and developed sociohistorically, gives the most correct philosophical elucidation of their character.

Independent stand and attitude and creative stand and attitude, and action-consciousness are neither man's inborn attributes nor biological attributes of life matter in general simply to preserve its organic body. They are through and through social attributes which are acquired and developed from generation

to generation amid ceaseless social practice in the course of people combining themselves and conducting social life. Man's independent stand and attitude and creative stand and attitude, and action-consciousness are attributes given the social being not by nature but by society, and are attributes formed and developed sociohistorically, not something inherited from the natural world. In this context, it can be said that man's inherent characteristics are the demand and reflection of social life, social practice.

Man's independent stand and attitude and creative stand and attitude, and action-consciousness, though needless to say they are social attributes, have close mutual relationships unthinkable divorced from man's developed organism.

Man's physical organs have been formed and developed in the long evolutionary process of nature.

The developed physical organs of man, product of the highest order from the evolutionary development of nature, constitute the material framework capable of making it possible for man to possess independent stand and attitude and creative stand and attitude, and action-consciousness.

Because of possessing highly developed physical organs, man can possess the faculty of thinking and faculty of labor, faculties peculiar to man, and in consequence, can possess independent stand and attitude and creative stand and attitude, and action-consciousness as well.

But this is not to say by any means that just because man possesses developed physical organs, his independent stand and attitude will emerge spontaneously. Man's developed physical organs merely constitute a physiological base on which his independent stand and attitude and creative stand and attitude, and action-consciousness can be formed.

However developed the physical organs which man possesses, unless he forms society and conducts life collectively, he cannot be said to be a human being in the original sense of the word.

As long as man remains a biological body, he can possess developed biological attributes but cannot personify attributes new and different in quality from them: social attributes.

Independent stand and attitude and creative stand and attitude, and action-consciousness constituting man's inherent attributes are not the attributes of an isolated individual divorced from society but are the social attributes of man, the social being living as a member of society.

Man is the only being in the world who lives and takes action, forming social relations. Man, forming combination by certain social relations and utilizing material and spiritual heritages achieved sociohistorically, sustains his existence and goes forward to realize his objectives. Man, because of living amid social relations in this way, becomes the social being.

Independent stand and attitude and creative stand and attitude, and action-consciousness are attributes solely native to man, the social being, not to

any developed animal of a higher order. Consequently, they constitute the general attributes characterizing man, the social being, separate and distinct from all other natural beings, and the basic factor which makes man the most developed, energetic being in the world.

Independent stand and attitude constitutes the life of man, the social being.

To say that independent stand and attitude is the life of man means that it is not his physical life but his sociopolitical life. If physical life is the life of man as the biological organic being, sociopolitical life is the life of man as the social being. This being so, independent stand and attitude is not a biological attribute to preserve one's physical life but constitutes a social attribute to sustain his sociopolitical life and go forward to add luster to it.

Man's independent stand and attitude is not something which is formed in a day or two but is formed and consolidated in the course of social life.

The social being, by coming to form society, has come to be completely separated from the animal world, has come to live socially combined, and has become able to launch practical struggle to remake and transform the world. In the course of such social life, social practice, he has come to possess the demand and aim to live independently as the master of the world and of his destiny, and has become able to possess his independent stand and attitude.

Inasmuch as creative stand and attitude and action-consciousness, too, along with independent stand and attitude, are attributes man, the social being, possesses, they thoroughly take on social character.

Creative stand and attitude to go forward to change the world and his destiny through goal-consciousness is closely linked to the creative abilities of man.

Apart from man's creative abilities there can be no creative activity to remake the world and work out his destiny, and consequently, it is impossible to speak about man's creative stand and attitude.

Man's creative activity to remake and transform nature and society and work out his destiny is always achieved socially, and the knowledge of science and technology and material, technical means underlining it have been created not by any one individual but by societywide cooperation, and have been developed historically from generation to generation. This bespeaks that man's creative stand and attitude is a social attribute.

Although action-consciousness is directly related to the faculty of man's brain, it is not a natural attribute but a social attribute.

In the faculties of man's brain there are physiological faculty and thinking faculty, and here it is the thinking faculty of the brain which operates in forming thought and knowledge, grasping the world and himself. Just because of possessing the brain capable of performing thinking faculty, it does not necessarily follow that man's action-consciousness is formed spontaneously.

Man's action-consciousness is a social attribute which is formed socially and developed sociohistorically.

The great leader Comrade Kim Il-song taught as follows:

"To man, there is no such thing as thought and knowledge that he is born with."
("Kim Il-song Selected Works," Vol 7, p 411)

The brain, part of man's developed organic body, is a nature's product, but thought and knowledge are not something that is inherited from the natural world. Thought and knowledge come to be had in the course of social life, social practice, and come to be acquired through social education.

Thought and knowledge even in their development have continuing relations sociohistorically. Always, the emergence of new thought and knowledge is brought about based on certain legacies from preceding generation.

Man's action-consciousness being a social attribute is also eloquently manifested in that, language, which is the form and means of consciousness, takes on social character.

Man, thinking with the help of language, becomes aware of his demands and interests, and grasping the objective world, forms thought and knowledge, and expressing them through language, exchanges his opinions with others.

Language is neither the creation of any one man nor the monopoly of any one individual. It is created in the course that people cooperate with each other, living a collective social life, and is further complemented and perfected from generation to generation. Independent stand and attitude and creative stand and attitude, and action-consciousness which man possesses as the social being are a sociohistorical category formed and developed sociohistorically.

The thesis "On the Chuche Ideology" graphically enunciates that independent stand and attitude, creative stand and attitude, and action-consciousness are attributes native only to man, the social being.

Independent stand and attitude and creative stand and attitude, and action-consciousness are sociohistorical attributes which society and its history have given the social being.

It is a stark truth thus proved in scientific theoretical terms that man's independent stand and attitude and creative stand and attitude, and action-consciousness are not natural attributes inherited from the natural world but social attributes acquired and developed sociohistorically.

The social attributes which man, the social being, possesses are neither the developed and perfected natural attributes of life matter in general nor the instinctive biological attributes for survival.

Independent stand and attitude and creative stand and attitude, and action-consciousness which are the attributes of man as the social being had not, and could not have existed in any blind and dumb form before society was formed. Inasmuch as this is so, independent stand and attitude and creative stand and attitude, and action-consciousness could not be viewed as the developed and perfected natural attributes of life matter in general.

For man, the social being, social attributes constitute his inherent attributes, and because of that, man is basically differentiated from other life matter.

Man, only by controlling and remaking his surrounding world, can survive and develop. Independent stand and attitude and creative stand and attitude, and action-consciousness are the attributes of man as the social being manifested in controlling and remaking his surrounding world, and are the social attributes manifested invariably in all areas of man's existence and activity. Man, through his independent, creative, conscious societywide practical activity, comes to have his independent stand and attitude and creative stand and attitude, and action-consciousness.

Man, when he highly personifies independent stand and attitude and creative stand and attitude, and action-consciousness, can add luster to the dignity and value which he must necessarily have as the social being, and when the dignity and value of the social being are highly preserved, the position and role of man as the master of the world, as the ruler and remaker of nature and society, can be firmly insured.

Therefore, it is imperative to view and understand independent stand and attitude and creative stand and attitude, and action-consciousness not from an evolutionary point of view but from a sociohistorical point of view, and again, only by so doing is it possible to go forward to correctly solve all questions arising in elucidating man's social attributes.

Just as it will not do to view man's independent stand and attitude and creative stand and attitude, and action-consciousness as the development and attainment of natural attributes just because man's organic body is an evolutionary product of nature, neither will it do to view man not as a material being just because man's independent stand and attitude and creative stand and attitude, and action-consciousness are social attributes.

If it is negated that man is a material being, it will become impossible to understand correctly in comparative terms that man is the most developed material being in the world, and ultimately, it will become impossible to properly discern the intrinsic characteristics of the chuche philosophy which has established for the first time an understanding of the world with primary emphasis on man.

The question of whether or not man's independent stand and attitude and creative stand and attitude, and action-consciousness are social attributes and the question of whether or not man is a material being have a certain linkage, but they are not questions of identical character.

As the great leader Comrade Kim Il-song taught, man is a material being and an extraordinary product of the developing material world. Man is not a simple material being but a most developed, energetic extraordinary material being possessing social attributes capable of controlling, remaking and transforming the world to suit his will and demand.

Therefore, only by precisely understanding that man is the most developed material being in the world is it possible to correctly establish a unified understanding of the world with primary emphasis on man.

That the thesis "On the Chuche Ideology" has provided a flawless philosophical elucidation of man's inherent attributes and based thereon, given a comprehensive answer to the position and role of man as the master of controlling and remaking the world, has tremendous significance in profoundly understanding the philosophical principle of the chuche ideology founded by the great leader Comrade Kim Il-song, and constitutes an immortal contribution to the developing philosophical thought.

The chuche ideology, by enunciating that independent stand and attitude and creative stand and attitude, and action-consciousness constitute the inherent attributes of man, the social being, has given a flawless philosophical elucidation of the social being, and based thereon, has uniquely elucidated the principled question of a new world view as to who is the master of the world and where is the strength of remaking and transforming the world. Thus a consummate philosophical answer has come to be given to the position and role of man as the master of controlling and remaking nature and society, and the dignity and value of the social being have come to reach the highest plane.

In the history of philosophies dating back millennia, there were philosophers who attempted to seek the inherent characteristics of the social being in "religious faith" or "reason," other philosophers tried in vain to find the answer to the human question in "good" or "bad," or "sexual love" or "sexual desires," and still other philosophers contended that the social being is an animal producing the tools of labor. Thus all kinds of arguments have been put forward regarding the inherent characteristics of the social being, but none of them have succeeded in properly enunciating man's inherent nature.

The prior philosophy of the working class, by defining man's inherent nature as the sum of social relations and attaching decisive significance to material production and socioeconomic relations in the activity of the social being, registered an advance in the philosophical elucidation of the human question.

With a consummate philosophical understanding of man's inherent attributes monolithically established by the chuche ideology, the incorrectness and unscientific nature of all kinds of arguments negating man's social character and viewing man as a being dictated by instincts, as an isolated, incompetent being divorced from the world, have come to be thoroughly bared, and the reactionary nature of the bourgeois human philosophy negating a scientific understanding and revolutionary transformation of the world and inspiring sorrow and pessimism, and extreme egoism, has come to be thoroughly smashed.

With man's inherent attributes scientifically elucidated by the chuche ideology, and based thereon, the understanding of the world with primary emphasis on man, the viewpoint and stand toward the world, enunciated for the first time, has come to be brilliantly resolved the philosophical task presented for the first time by the era of independent stand and attitude, a new historical era in which the masses of people, entering the stage as the masters of society, go forward to work out their destiny independently, creatively.

The chuche ideology, by scientifically enunciating that precisely independent stand and attitude and creative stand and attitude, and action-consciousness constitute man's inherent attributes and by starting from the independent stand and attitude and creative stand and attitude, and action-consciousness of the

masses of people, has made it possible to put forward the theory, and strategy and tactics protecting the basic interests of the masses of people and correctly promoting their heightened revolutionary fervor and inexhaustible creativity. Thus the revolutionary theory of the working class has come to be a most powerful revolutionary theory making it possible to thoroughly protect the interests of the masses of working people and maximally enhance their role, and the masses of working people such as the working class, possessing a powerful ideothoretical weapon making it possible to remake the world and work out their destiny, have become able to go forward to more energetically launch their independent, creative, conscious activity.

It constitutes a tremendous contribution indeed to the developing philosophical thought of mankind that the chuche ideology has enunciated that man is a social being possessing independent stand and attitude and creative stand and attitude, and action-consciousness.

Today we are faced with the heavy yet glorious task to successfully realize the program set forth by our party for conversion of the whole society to the chuche ideology, by firmly arming ourselves with the immortal chuche ideology and thoroughly carrying through the line and policy of the party, which are the embodiment of the chuche ideology.

If conversion of the whole society to the chuche ideology is to be realized, it is imperative to make all functionaries and party members and working people thoroughly arm themselves with the chuche ideology and go forward to resolutely fight along the road the chuche ideology teaches, wherever, whenever.

By profoundly studying the principles of the chuche ideology enunciated in the thesis "On the Chuche Ideology" and by deeply studying and mastering the chuche ideology founded by the respected and beloved leader Comrade Kim Il-song, we shall further glorify the greatness of the chuche ideology and go forward to hasten the ultimate victory of the cause to convert the whole society to the chuche ideology.

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THE VIEWPOINT AND STAND TOWARD THE WORLD ENUNCIATED BY THE CHUCHE IDEOLOGY

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[Article by Pak Sung-tok]

[Text] The chuche ideology is a new man-centered philosophical world view. The chuche world view, presenting the question of man's position and role in the world as a basic question of philosophy based on a scientific elucidation regarding man, has enunciated the philosophical principle that man is the master of everything and resolves everything.

The philosophical principle of the chuche ideology is a philosophical principle with primary emphasis on man. Put another way, this is a principle with primary emphasis on man, the independent, creative, action-conscious social being, not on the objective world restricting man's activity or a mythical spirit divorced from the material world.

In the thesis "On the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, are scientifically analyzed the viewpoint and stand toward the world which the chuche ideology has enunciated for the first time based on the position and role of man as the master of the world.

The thesis makes it quite clear that the viewpoint and stand toward the world enunciated by the chuche ideology are the viewpoint and stand toward the world centered around man, the master of the world.

Approaching the world centered around man is where the characteristic of the chuche viewpoint and stand toward the world is.

As the thesis enunciates, to say to approach the world centered around man means above all to approach the world starting from the interests of man, the master of the world.

Inasmuch as man is the master controlling the world, he puts his interests up front in his relationship with the world and comes to approach nature and society to suit them. Man, the social being possessing independent stand and attitude and creative stand and attitude, and action-consciousness, has vital

interests at stake in living as the master of nature and society, casting off all manner of enslavement and constraint. Such interests at stake are at the base of all activities man launches against the world as the target. In consequence, man's interests in an independent, creative life constitute the starting point in approaching the world.

The chuche viewpoint and stand toward the world make discernment and remaking activities launched, holding it as the objective to realize the interests of man.

Discernment and remaking activities are the sphere of basic activity launched by man against the world as the target. Through his discernment and remaking activities man develops his life and goes forward to work out his destiny. It constitutes an important question arising in revolutionarily changing nature and society and working out man's destiny to correctly establish the objectives of discernment and remaking.

Inasmuch as the subject of discernment and remaking is man, their objectives are determined by man himself.

Discernment and remaking are achieved by the mutual functions of man and the objective world, but the leading and positive dimension here is through and through man. It is man who demands discernment and remaking, and so is man who pushes discernment and remaking activities forward. In consequence, the objectives of discernment and remaking are set not by the demands of the objective world but by the demands of man.

Man, the social being holding independent stand and attitude as his inherent nature, demands to live freely, not tied up by anything. In the objectives of discernment and remaking comes to be reflected precisely such demand. Grasping the intrinsic nature and law of the target with a view to realizing his independent demand, man launches activity to change them.

The reason why man discerns and remakes society is for enjoying a sociopolitically independent life, casting off class and racial enslavement, and the activity of man grasping and conquering nature is for living an affluent, civilized material economic life, casting off the constraints of nature. Man's objective of remolding himself, too, lies in achieving a genuine living and development as an independent being, casting off the constraints of outdated ideas and culture. Man's objective of discerning and remaking the world is, in the final analysis, for making everything of the world serve in realizing man's interests.

Making it the objective to realize man's interests as enunciated by the chuche viewpoint and stand toward the world is a firm guarantee for successfully launching discernment and remaking activities. Only by making the realization of man's independent stand and attitude the basic objective is it possible to thoroughly defend man's independent interests and positively promote man's creative abilities in solving all questions ranging from selecting the goals and targets of discernment and remaking to dealing with what results from such selection. When people put it forward as the basic objective to realize their independent demands, they can actively launch into their discernment and remaking activities and fully discharge their responsibility as the masters in the activity to gear nature and society to serving man.

In socialist construction, instead of developing the industries with a hazy notion, be it the heavy industry or the light industry, our party has set the targets of three technological revolutions aimed at liberating people from backbreaking labor, and is scoring a brilliant success in the realization. This constitutes an actual instance of bearing vivid testimony to the correctness and vitality of the chuche-oriented viewpoint and stand that economic construction or the technological revolution is not the end in itself but it must become the means of providing a rewarding life for the people as the masters of the state and society.

The chuche viewpoint and stand toward the world make all objects and phenomena of the world evaluated with man's interests as the criteria.

The great leader Comrade Kim Il-song taught as follows:

"Man is the most precious in the world, and everything of the world has value only so long as it is favorable to man and serves man. Therefore, it is imperative to put it forward as the supreme principle of all activity to protect man's independent rights and interests and subordinate everything of the world to realizing man's independent aims and demands." ("Kim Il-song Selected works," Vol 8, p 473)

Only if man knows what significance and what use the objects and phenomena of the world have in his life, can he go forward to work out his destiny oriented in nature and society as the targets. Therefore, it constitutes an important question arising in man's life and activity to have correct criteria for evaluating the world and its objects and phenomena.

It is man who evaluates objects and phenomena. Actively approaching objects and phenomena from his interests and concern to socially live and develop, man evaluates them. All objects and phenomena of the world exist in accordance with their objective laws but have value only in their relationship with man.

Because man is the most precious in the world, man's interests constitute the criteria, the measuring stick for evaluating the world and its objects and phenomena. What is most important in the world is man's interests, and there could be nothing that is higher and more precious than man's interests.

All objects and phenomena of the world have value only so long as they serve in realizing man's interests. Objects and phenomena unnecessary, harmful, and negative to realizing man's interests cannot have value. In the final analysis, the value of all objects and phenomena of the world comes to be evaluated depending on how they serve in realizing the independent aims and demands of man, the master of the world.

Evaluation of the value of objects and phenomena in the class society comes to take on class character. Classes whose interests are in conflict, come to make a different evaluation of the same objects.

The interests of the masses of working people in an independent, creative life are the most correct criteria for evaluating the world and its objects and phenomena.

The masses of working people are social beings genuinely personifying independent stand and attitude and creative stand and attitude, and constitute an absolute majority of the population in any society and an advanced force in any era or society. It is by the masses of working people, who are the subject of history, that the revolutionary movement expediting social development is spawned; it is by the struggle of the masses of people that social transformation and progress is achieved. The creative labor of the masses of working people is the basic factor producing all material and cultural wealth.

Therefore, the masses of working people become the most precious, dignified beings in the world, and the interests of the masses of working people become the basic measuring stick for evaluating everything. If the interests of the exploiting class, a class which is the reactionary force obstructing social development and constitutes a minority of the population, are used as a measuring strick, it is impossible to make a correct evaluation of objects and phenomena.

Only if the interests of the masses of working people are used as the criteria, is it possible to make a most correct evaluation of the values of productive forces and technology exerting important influence on people's life, too. Productive forces and technology, which are the strength for remaking nature, come to have their values depending on how they serve the independent, creative life of the masses of working people. Only if productive forces and technology become that which liberates the masses of working people from the constraints of nature and provides an independent, creative labor life for them, will they have genuine values. Only if productive forces and technology become that which not only makes goods produced in large quantities but liberates the working people from backbreaking labor, brings about improvement in labor productivity and insures the harmonious development of the intellectual and physical abilities of the producers, will they be valuable.

Only if the interests of the masses of working people are made the criteria, is it possible to correctly evaluate the values of objects and phenomena to suit the inherent demands of social beings and to suit the advance of history and the objective course of social development.

To evaluate objects and phenomena with the interests of the masses of working people as the criteria, as enunciated by the chuche viewpoint and stand toward the world, is an important guarantee for going forward to successfully work out the destiny of the masses of people in terms of their relationship with the world. Only if based on the interests of the masses of working people is it possible to correctly judge and evaluate objects and phenomena from the standpoint of whether these are favorable and positive or harmful and negative to realizing their independent and creative life, and thoroughly protect man's independent rights and interests in all activities and even better subordinate everything of the world to realizing the independent aims and demands of the masses of working people.

Thus, the chuche viewpoint and stand toward the world, by making all questions arising in discernment and remaking solved, objects and phenomena evaluated, starting from man's interests, constitute the most correct viewpoint and stand which make it possible to scientifically discern and revolutionarily transform nature and society and go forward to work out the destiny of the masses of working people through goal-consciousness.

As enunciated in the thesis "On the Chuche Ideology," to say to approach the world centered around man also means to approach the transformation and development of the world with primary emphasis on the activity of man, the remaker of the world.

Inasmuch as man is the remaker of the world, man comes to approach the transformation and development of the world with his activity and role as the basics. Man is the sole being in the world that takes action with creative strength through goal-consciousness, and in consequence, man performs the decisive role in remaking and transforming nature and society.

In light of the fact that man performs the decisive role in remaking and developing the world, man's action constitutes the basics of transforming and developing the world.

The chuche viewpoint and stand toward the world makes man approach the transformation and development of the world from the standpoint that it is possible by the activity of man to ceaselessly widen the realm of the world controlled by man.

Only if man, remaking nature and society, widens the realm of the world controlled by him, to suit his will, can he go forward to work out his destiny. Whether or not to view that man can go forward to ceaselessly widen the realm of his control of the world through his activity, constitutes a principled question arising in working out the destiny of man.

Man is the most energetic being in the world, and man alone can remake the world. Man, the extraordinary product of the developing material world, unlike other life matter possessing no more abilities than to live adapting itself to the objective world, possesses creative abilities to remake the world to suit his will. It is man that develops science and technology, and so is man that produces powerful material and technical means capable of remaking the world. Man, based on his life demands and his scientific discernment of the world, sets the goal of remaking nature and society and goes forward to consciously launch the struggle for the realization of his goal, rationally combining his mental and physical abilities with the strength of material and technical means.

Man's activity is launched not in subordination to the change and development of the outside world but in the direction of realizing his will and demand. Man, through his independent, creative, conscious activity, goes forward to subordinate the course of change and development of the world to him.

It is by the active activity of man who goes forward to remake nature and society through goal-consciousness to suit his demands that the realm of the world controlled by man is ceaselessly widened. As man's demands for an independent, creative life rise higher on the one hand and man's creative abilities to remake the world grow bigger on the other, people remake and transform an ever wider realm of the world to suit their demands. The realm of the world created and transformed by each generation of mankind has been relatively restricted, but for people's strength and wisdom of discerning and remaking the world, there are no limits.

It is an important condition for gearing the world to serving man to take the standpoint that it is possible to go forward to ceaselessly widen the realm of the world controlled by man by man's activity, as enunciated by the chuche viewpoint and stand toward the world. Only by taking such standpoint is it possible to actively launch the struggle to remake nature and society with confidence that it is possible to remake and develop the world, and to go forward to ceaselessly widen the sphere of control of the world, strengthening man's active activity.

The chuche viewpoint and stand toward the world makes man approach the transformation and development of the world from the standpoint that it is possible by man's activity to remake and develop the world in a direction favorable to man.

Only if man remakes, in a direction favorable to him, the world which changes and develops in accordance with objective laws, can he go forward to live freely in terms of his relationship with the world. To view or not to view that it is possible to remake and develop the objective world in a direction favorable to man's independent, creative life is one of the basic questions arising in turning the world around as a world for the sake of man.

As pointed out in the thesis, it is none other than man that demands the remaking of the world and realizes the remaking of the world.

Man, unlike the animal which simply utilizes what nature gives it, aims for transforming the world, doing away with the old and creating the new to suit his demand to live independently. Man's aim and demand for remaking the world to suit his will constitute the source of struggle for remaking and developing the world.

Man not only demands the remaking of the world but realizes the transformation of nature and society with his active activity. Man through his activity remakes what does not meet his independent demand into one that meets it, and goes forward to remake and develop nature and society, doing away with what is old and reactionary and creating what is new and progressive. Only by the independent activity of man does the world come to be transformed into a world for the sake of man. Man's independent, creative, conscious activity is the decisive factor remaking and developing the world in a direction favorable to man.

Inasmuch as man's activity is targeted on the world which is subject to the functions of objective laws, it is imperative to control the objective laws of the world in order that man may live independently. Man, relying on his creative abilities in scientifically discerning the objective laws and actively making use of them, goes forward to actively remake and develop the world to suit his aim and demand. Of course, man cannot create objective laws or make them extinct. But this does not mean by any means that man is helpless before the laws. Man approaches the objective laws in light of his life interests and goes forward to subordinate the functions of the laws to the objective of realizing his independent stand and attitude.

Man, actively on the conditions that the objective laws come to exist, restrains or terminates the functions of the laws unfavorable to him, and helps to promote the functions of the laws favorable to him. Again, by man's activity actively adjusting and controlling the process of functions of the laws, the objective laws,

which used to be unfavorable to his independent life or used to have nothing to do with it, come to be functioning in a direction favorable to man.

The chuche viewpoint and stand, which regards that it is possible by man's activity to remake and develop the world to the advantage of man, constitutes a firm guarantee which, holding it as the first process of all activity of remaking nature and society to nurture man into an even more energetic being, makes all questions arising in revolution and construction solved by the method of enhancing man's creative role.

By the activity of people making active use of the natural laws, formidable nature is harnessed and the blind force of nature is converted to serving the human being.

Our people's Mother Nature remaking projects which have converted vast areas of arid tideland into fertile fields are one of the vivid instances that the objective laws of nature have been harnessed to the advantage of realizing the independent stand and attitude of the working people.

By the struggle of the masses of people actively grasping the laws of the development of society, the laws of society which used to function as a blind, inevitable force come to function goal-consciously under man's control, and the social relations which used to restrain the independent stand and attitude of the working masses come to change into a condition insuring their independent, creative life.

Under the sagacious leadership of the great leader Comrade Kim Il-song our people, even under conditions that they inherited a backward economy and culture from the colonial, semifeudal society, have charted the most straight road to Socialism, Communism without going through the cutting pains and misfortunes Capitalism brings inevitably. This constitutes energetic proof of the correctness of the chuche viewpoint and stand that it is possible by man's activity to turn the world around as a world for the sake of man, actively grasping the objective laws and making their functions serve man.

The chuche viewpoint and stand toward the world, by viewing that by the activity of man, the remaker of the world, the realm of the world controlled by man's will expands and that the world is remade and developed into a world ever more serving man, constitutes the most correct viewpoint and stand which makes it possible for the masses of working people to revolutionarily transform nature and society with their own strength and go forward to positively work out their destiny.

The viewpoint and stand toward the world enunciated by the chuche ideology is a genuinely revolutionary viewpoint and stand.

The great leader Comrade Kim Il-song taught as follows:

"When the masses of working people, with an awareness as masters of the revolution, vigorously launch into the struggle to work out their destiny, they can display their inexhaustible wisdom and creative power and move revolution and construction forward at an extraordinarily high rate of speed. Precisely herein lies the ground that the chuche ideology, which calls on the masses of working people

to participate in revolution and construction in a manner befitting the masters of revolution and construction with an awareness that they are the masters of the revolution, is becoming the propelling force energetically pushing the struggle of our people for building a new life and the guiding principle firmly guaranteeing all victories of our people." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 138)

If the viewpoint and stand toward the world is to become a revolutionary one, it is imperative that this be one which energetically encourages and inspires the masses of working people to struggle for transforming the world and makes them acquit themselves fully of their responsibility and role as the masters in command of their destiny.

As pointed out in the thesis "On the Chuche Ideology," the chuche viewpoint and stand toward the world is a genuinely revolutionary viewpoint and stand which makes it possible for people, holding a heightened awareness as the masters in command of the world and of their own destiny, to independently, creatively, consciously remake the world and work out their own destiny.

The chuche viewpoint and stand toward the world first of all makes the masses of working people hold a heightened awareness that they are the masters in command of the world and of their own destiny.

Only if the masses of working people hold the awareness that they are the masters in command of the world and of their own destiny, can they vigorously launch through goal-consciousness into the struggle for scientifically discerning and revolutionarily transforming nature and society, and properly pull their weight as the masters in command of their own destiny.

The chuche viewpoint and stand toward the world, by making them start from the interests of man, the master in command of the world, makes the masses of working people become aware of their interests as the masters in command of their destiny in terms of their relationship with the world and protect their independent rights as the masters. When the masses of working people hold fast to the chuche viewpoint and stand toward the world, they will come to have a heightened awareness as controllers of the world, grasping the truth that there is nothing in the world which is more precious than the interests of man and that all objects of the world can have value only so long as they serve man, and will come to positively launch into the revolutionary struggle and construction task for remaking and transforming nature and society and working out their own destiny.

The chuche viewpoint and stand toward the world also makes it possible for the masses of working people to go forward to independently, creatively, consciously remake the world and work out their destiny.

Inasmuch as the struggle of the masses of working people to remake the world and work out their destiny is their own task, its success depends on how highly the masses of working people display their independent stand and attitude and creative stand and attitude, and action-consciousness.

The chuche viewpoint and stand toward the world, by making the activity of man held as the basics of approaching the change and development of the world,

makes the masses of working people have the confidence that they are capable of remaking and developing the world to suit their aims and demands if they highly display their independent consciousness and creative abilities, deeply grasping the characteristics of human activity getting a firm grip on the change and development of nature and society. Only if armed with the chuche viewpoint and stand toward the world, will people come to have a firm faith in the inexhaustible human strength and role in bringing about transformation, and maximally display their independent stand and attitude and creative stand and attitude, and action-consciousness in the struggle to transform the world and work out their destiny.

The chuche ideology is a scientific, revolutionary world view which the communist social being must possess, and a mighty weapon which must be tightly grasped in revolution and construction.

Party members and working people, by deepening their study of the thesis "On the Chuche Ideology" and deeply mastering the chuche ideology and by holding it as a firm guiding principle of thinking and action, shall go forward to eneregetically hasten the sacred cause to remake nature and society, and the social being in accordance with the demands of chuche.

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THE DECISIVE ROLE OF THE INDEPENDENT IDEOLOGICAL CONSCIOUSNESS OF THE MASSES OF PEOPLE IN THE REVOLUTIONARY STRUGGLE

Pyongyang KULLOJA in Korean No 6 Jun 82 pp 48-53

[Article by Kim Hyong-il]

[Text] To precisely elucidate the factor pushing the social movement, the revolutionary movement forward is one of the basic questions which must be solved with priority in correctly understanding social history and successfully launching the revolutionary struggle.

Only by correctly solving this question is it possible to scientifically elucidate all questions arising in establishing the view of social history, and have a correct guiding principle of the revolutionary struggle.

In the thesis "On the Chuche Ideology" by Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the Central Committee of the Korean Workers Party and a secretary of the Party Central Committee, is graphically enunciated that it is the independent ideological consciousness of the masses of people which plays the decisive role in the revolutionary struggle.

An independent ideological consciousness, because it determines, adjusts, and controls the activity of the masses of people, the subject of social history, comes to perform the decisive role in the revolutionary struggle of the masses of people for independent stand and attitude.

The great leader Comrade Kim Il-song taught as follows:

"What determines all activities of people is their ideological consciousness."
("Kim Il-song Selected Works," Vol 6, p 278)

Essentially, consciousness is a high-class faculty of the brain which performs a pivotal role in the life activity of man, and the independent, creative activity of people is commanded, adjusted, and controlled by the consciousness.

As pointed out in the thesis, ideological consciousness determines, adjusts, and controls all activities of people.

Ideological consciousness determines the objective and direction of man's activity. People's activities are conducted by their life demands, and are for their realization. Because ideological consciousness reflects man's demands and interests, what is put forward by man as the objective of his activity is determined by the ideological consciousness he holds.

Again, ideological consciousness adjusts and controls the functions of strength so that man may attain the objective of his activity. This is not to say that because the direction of man's activity is set, man's strength will function spontaneously in that direction and the objective will be attained. In the course of man's activity, it is the law of nature that it will encounter resistance from outside, to a greater or lesser degree. If activity is to be conducted in such a way as to overcome this and attain the objective, there has to be the function of will. Will is a mental function which makes man's strength set in motion to have his demands carried through to the end. To what extent man displays his will and strength in the course of his activity is determined by his ideological consciousness.

Therefore, ideological consciousness makes it possible for man to present his demand to control the world, rationally utilize the force blindly operating in the objective world to suit his demand, and live as the master in control of the world, launching his activity to remake it through goal-consciousness.

Ideological consciousness, because of thus determining the direction of man's activity, and adjusting and controlling man's activity, becomes the decisive factor governing man's activity.

Needless to say, scientific knowledge, too, becomes an indispensable factor governing man's activity. The target of man's creative activity to realize his independent demands exists objectively outside man's demands and will, and moves in accordance with objective laws. In consequence, if man is to launch his creative activity through goal-consciousness, he has to have scientific knowledge regarding the attributes of objects of the objective world and their law of movement. Only by holding scientific knowledge as a guiding principle is it possible to insure feasibility in setting the goal of activity and properly formulate an action plan to rationally utilize man's own strength and the objective target so as to make it possible to attain the goal.

But scientific knowledge cannot directly determine the direction of man's activity. It is not by scientific knowledge reflecting the objective world that the direction of man's activity is determined; only by ideological consciousness reflecting man's demands and interests can the goal and direction of activity be set.

Scientific knowledge is no more than a means to insure the activity to realize man's demands. How knowledge is used for what is determined by ideological consciousness.

An independent ideological consciousness alone commands, adjusts, and controls people's independent, creative life.

The great leader Comrade Kim Il-song taught as follows:

"Man, because of possessing an independent ideological consciousness, goes forward to remake the world through goal-consciousness to suit his will and demands instead of blindly adapting himself to the outside world." ("Answers to Questions Posed by Foreign Journalists," Vol 2, pp 169-170)

Man, when possessing an independent ideological consciousness, can go forward to launch his creative activity through goal-consciousness to remake and control the world to suit his demands.

As enunciated in the thesis, man's independent ideological consciousness is the awareness as the master in command of his destiny, and the will to go forward to work out his destiny himself.

Man's independent ideological consciousness is above all the awareness as the master in command of his destiny.

To say that man possesses the awareness as the master in command of his destiny means, in the final analysis, that he becomes aware of his independent demands and related interests.

If man, putting forward his independent demand as the goal of action, is to become able to act independently to realize it, he must become aware of his interests in the objective world. The target capable of satisfying man's independent demand lies in the outside world. Now, in the outside world there are favorable things and unfavorable things, things which serve in realizing man's demand and things which obstruct the realization.

Therefore, if man is to become able to put forward his independent demand as the objective of action, he must become aware of his interests in the objective world. Otherwise, he will be unable to determine what is favorable to him to win which of the different targets in the world, and in consequence, will be unable to properly put forward his demand against the objective target. Man, with the help of his independent ideological consciousness, becomes aware of his independent demand, and comes to judge his interests in the different targets of the world, linking his demand to them.

Man's independent ideological consciousness is also the will to go forward to work out his destiny himself.

If man is to become able to realize his independent demand, he must have the revolutionary will to go forward to work out his destiny himself.

It is only possible for man to go forward to independently work out his destiny with his own strength, provided he has the revolutionary will.

When man has the revolutionary will to go forward to independently work out his destiny, he comes to act positively to realize his independent demand, maximally setting his strength in motion. Therefore, the will to go forward to work out his destiny himself is also included in his independent ideological consciousness. It is precisely here where part of the ground that an independent ideological consciousness comes to perform the decisive role in governing people's independent activity, is.

The great church ideology profoundly enunciates the decisive role of an independent ideological consciousness in the revolutionary struggle for independent stand and attitude, based on a unique elucidation of the intrinsic content of an independent ideological consciousness.

As everyone knows, the masters of revolution and construction are the masses of people, and the driving force for revolution and construction also resides in the masses of people. Revolution arises by the demands of the masses of working people to enjoy an independent and creative life as the masters of the world and of their destiny, casting off all manner of enslavement, and is pushed forward by the creative strength, revolutionary abilities they themselves possess.

Revolution, in the context that it is conducted with the objective of realizing the independent stand and attitude of its subject, the masses of working people, becomes a struggle to protect their independent stand and attitude, and in the context that it is a movement pushed forward by the creative power of the masses of working people, becomes a creative movement.

But even though the masses of people are the masters of the revolution and the driving force for the revolution also resides in them, if the masses of people are not armed with an independent revolutionary consciousness and are not awakened in terms of class, revolution could neither arise nor be pushed forward.

The creative strength, the revolutionary abilities of the masses of people, inexhaustible as these are, if they are not awakened ideologically, cannot be highly displayed.

The masses not awakened ideologically, even as they are subjected to exploitation and oppression, cannot rise up in the revolutionary struggle to realize their independent stand and attitude.

The reason why in the exploiting society the masses of people have long been unable to occupy the position as the masters and perform the role as the masters has significantly to do with the fact that they have failed to have their independent revolutionary thought.

The masses of working people, only when they have an independent revolutionary thought correctly reflecting their interests and illuminating the road ahead for the struggle to realize them, can become the genuine subject of history and go forward to actively work out their destiny, energetically launching creative activities.

An independent ideological consciousness performs the revolutionary role of commanding, adjusting, and controlling the revolutionary struggle of the masses of people for independent stand and attitude.

An independent ideological consciousness, above all by correctly setting the goal of activity in the revolutionary struggle and leading the masses of people to rise up in the struggle, determines the character of the activity of the masses of working people. The direction of activity and the character of activity of people participating in the revolutionary struggle are determined by their ideological consciousness.

In the class society there could be no such thing as supraclass thought, and what constitutes the basics of people's ideological consciousness is class consciousness. People's attitude and stand toward the class struggle is determined precisely by their class consciousness. Needless to say, people's activity is based on the socioclass situation and is restricted by it.

But the socioclass situation through and through exerts influence on people's activity through ideological consciousness.

Which class interests people struggle to protect in the class society is determined by the class thought they hold. People holding the thought of the advanced class and people holding the thought of the reactionary class come to set different goals of activity and act in different directions.

If the activity of people holding the independent ideological consciousness of the working class is conducted in the revolutionary direction of realizing the independent stand and attitude of the masses of working people, the activity of people holding the thought of the reactionary ruling class is conducted in the counterrevolutionary direction of repressing the independent stand and attitude of the masses of working people and sustaining the outdated social system.

The reactionary ruling class, the exploiting class, creates and spreads a reactionary thought running counter to the demands and interests of the masses of people. Such reactionary thought merely performs the venomous function of obstructing the independent demands of people and their goal-conscious activity to realize them.

Only an independent ideological consciousness reflecting the independent demands and interests of the working class and the masses of working people can perform the revolutionary role of commanding, adjusting, and controlling people's independent and creative activity. Therefore, the revolutionary struggle of the masses of working people to protect independent stand and attitude can arise and be pushed forward only when the masses of people hold an independent revolutionary thought.

An independent ideological consciousness also governs the struggle power displayed by people in the revolutionary struggle.

How stern a will and struggle power people display depends on their ideological consciousness.

Only he who has thoroughly armed himself with an independent ideological consciousness can take a resolute stand and attitude in the revolutionary struggle, positively participate in the revolutionary struggle with a stern will, and struggle to the end, overcoming all kinds of barriers and trials.

An independent revolutionary thought, also by uniting the masses of people into one independent force, makes them become the motive force for social development, possessing a great creative power. When thoroughly armed with an independent revolutionary thought, the masses of people can achieve unity and solidarity as the subject of social history, and the inexhaustible revolutionary potentialities

of the masses of people can be turned around as a realistic force conquering nature and remaking society.

Thus an independent revolutionary thought performs the revolutionary role of turning the masses of people into the conscious subject of history, into a great force pushing the sociohistorical movement and the revolutionary movement forward, and of making them rise up in the struggle for independent stand and attitude and pushing them forward.

Therefore, the role played by the masses of working people in the struggle to remake the world and work out their destiny boils down, in the final analysis, to the role of an independent ideological consciousness, and an independent ideological consciousness becomes a great strength pushing forward the revolutionary struggle of the masses of working people for independent stand and attitude, the decisive factor determining the sociohistorical movement and the revolutionary movement.

Of course, this does not mean that objective, material conditions in no way affect the sociohistorical movement, the revolutionary movement. Apart from life environment, sociohistorical conditions, man can neither survive nor develop. Divorced from sociohistorical conditions, there could be no such thing as social movement, and without the change and development of material conditions for social life such as productive forces or production relations, no social development could be achieved. If social development is to be achieved, the conflicts arising between productive forces and production relations must be resolved and the production relations must be changed in such a way as to make it possible for productive forces to develop. Only if productive forces are developed, can the independent, creative life of the masses of people without doubt be guaranteed materially.

But, however serious the conflicts between the developing productive forces and the outdated production relations, there could arise no struggle of the masses of people for independent stand and attitude, if the masses of people failed to arm themselves with an independent ideological consciousness.

It is the masses of people that remake nature and develop productive forces, and it is also by the goal-conscious creative struggle of the masses of people that the social system including production relations and the economic system is established and transformed. Only by the goal-conscious struggle of the masses of working people can the social conflicts with everything outdated and reactionary repressing the masses of working people and their independent stand and attitude be resolved as well.

Apart from the goal-conscious functions and role of the masses of working people armed with an independent revolutionary thought, any social movement, be it the nature-remaking movement or the society-making movement, cannot be carried out successfully nor can the material conditions for social life be changed.

That it has been enunciated by the church ideology that the masses of people are the subject of the sociohistorical movement and that their independent ideological consciousness is the decisive factor governing the revolutionary movement for independent stand and attitude constitutes a scientific elucidation

of the question regarding the factor exerting influence on the social movement, the revolutionary movement, and an epoch-making turnaround in the developing sociohistorical view of the working class.

As enunciated in the thesis "On the Chuche Ideology," the role of ideological consciousness comes to be ceaselessly enhanced as the revolutionary movement develops.

Inasmuch as the revolutionary struggle of the masses of people to protect independent stand and attitude is adjusted and controlled by an independent ideological consciousness, it is evident that unless the level and role of the independent ideological consciousness of the masses of people are enhanced, it is impossible to deepen and develop the revolutionary struggle for independent stand and attitude.

The masses of people, more deeply engraving in their hearts their class interests in the course of creative struggle for independent stand and attitude, come to develop an independent ideological consciousness; and the more the independent ideological consciousness of the masses of people develops, the more their creative role becomes strengthened. Thus, in the process, the revolutionary struggle for independent stand and attitude comes to develop further. In fact, the breadth and depth of the revolutionary struggle are determined by the level and role of the ideological consciousness of the masses of people in charge of the revolution.

As the independent ideological consciousness of the masses of people develops and its role strengthens, the revolutionary struggle comes to expand and develop, and society comes to develop in the direction of more highly realizing the independent stand and attitude of the masses of people.

An independent ideological consciousness comes to perform an extraordinarily big role without parallel in socialist and communist construction, the communist movement on a higher stage of the revolutionary movement.

As pointed out in the thesis, the communist movement, which is the highest stage of the revolutionary movement, because of its own intrinsic nature, calls for people's high action-consciousness.

The socialist, communist society is a highly organized society, and as such, can be built and developed only by the goal-conscious struggle of the masses of working people. Socialist, communist construction, holding it as its objective to completely realize the independent stand and attitude of the masses of working people freed from exploitation and oppression, is an independent, creative movement in the highest stage which is pushed forward by their own united strength. Accordingly, only if the independent ideological consciousness of the masses of people develops and their action-consciousness is highly displayed, can socialist, communist construction be expedited successfully.

At the same time, in the socialist, communist society will be insured all the conditions capable of comprehensively enhancing the role of people's ideological consciousness. As the independent revolutionary thought of the working class becomes the prevailing thought of society and as the constraints of outdated ideas repressing the independent stand and attitude and creative stand and

attitude of the masses of people come to disappear, the socialist society makes it possible for the masses of working people with a heightened awareness as the masters of the revolution to highly display their revolutionary fervor and creative positiveness in revolution and construction. In this way in the socialist society will come to be provided all the conditions capable of enhancing the role of an independent ideological consciousness.

The extraordinarily big role played by ideological consciousness in the revolutionary struggle for Socialism, Communism, has also to do with the specific characteristic of the revolutionary thought of the working class.

The role played by ideological consciousness in the development of society rests on its class character and content. The reactionary thought of the exploiting class represses the development of society, and the advanced thought of the progressive class inspires the development of society.

The revolutionary thought of the working class performs great revolutionary functions incomparable to any advanced thought in history and scientifically reflects the law of the development of society and the aim of the masses of people, and because of that, becomes converted into a great material strength for the development of society. In particular, the revolutionary thought of the working class in the socialist society, because it becomes the prevailing thought of society, constitutes a powerful ideothoretical weapon for revolutionizing the whole society and performs the revolutionary role of realizing the politico-ideological unity of the whole society and of organizing and mobilizing the strength of unity and solidarity of the masses of people in socialist, communist construction.

Thus, as socialist, communist construction deepens and develops, the role played by an independent ideological consciousness comes to be enhanced even more, and in step with this, the creative role of the masses of people comes to expand extraordinarily and the historic struggle of the masses of people for completely realizing independent stand and attitude comes to be conducted at a high rate of speed.

And as people, when they are into the future communist society, will be freed once and for all from the constraints of outdated ideas repressing the development of independent stand and attitude and creative stand and attitude, there is no doubt that the level of people's independent ideological consciousness will ceaselessly rise and the scope of conscious activity to remake and control the world to suit their demands will ceaselessly grow bigger, and the sociohistorical movement will be conducted at an unimaginably high rate of speed.

The great Chinese ideology calls for tightly grasping people's thought as the basics, if socialist, communist construction is to be successfully pushed forward, because the independent ideological consciousness of the masses of people performs the decisive role in the revolutionary struggle and the more society develops, the more the role of ideological consciousness is ceaselessly enhanced.

As pointed out in the thesis, going forward tightly grasping people's thought as the basics is an important principle which must be firmly maintained in revolution and construction.

to say to go forward tightly grasping people's thought as the basics of revolution and construction means to firmly maintain the principle of giving priority to ideological remolding work, political work, over all other tasks with a view to enhancing the awareness and positiveness of the masses of people, attaching decisive significance to the ideological factor.

To attach decisive significance to the ideological factor is the demand of the law of the developing revolutionary movement. Needless to say, in order to build Socialism, Communism, it is imperative to develop productive forces and lay the material and technical foundations, and constantly improve social relations so as to make it possible to enhance the position and role of the masses of people as the masters of revolution and construction.

But inasmuch as the subject of the creative movement to build Socialism, Communism is the masses of people, and revolution and construction are pushed forward by the goal-conscious, creative activity of the masses of people armed with an independent ideological consciousness, it is imperative to give a firm priority to ideological remolding work, political work, over all other tasks.

The basics of ideological remolding are establishing a revolutionary world view, the view of the revolution. If people are to be turned into fervent communist revolutionaries devotedly struggling for the socialist, communist cause, it is imperative to correctly establish the view of the revolution among them. How they approach the revolution and how positively they participate in the revolution depends, in the final analysis, on how they have established the view of the revolution.

The view of the revolution which our party members and working people must possess is the chuche view of the revolution. What constitutes the core of the chuche view of the revolution is faithfulness to the party and the leader. As the socialist, communist cause is charted by the leader and carried out under the leadership of the party and the leader, it is imperative to lead the way in enhancing faithfulness to the party and the leader all the time, in order to correctly establish the view of the revolution.

Our party members and working people, through revolutionary study and organizational life, and revolutionary practice, must prepare themselves as chuche-oriented communist revolutionaries with the chuche view of the revolution thoroughly established, as genuine revolutionary fighters devotedly struggling for attainment of the chuche cause.

The great chuche ideology is a consummate independent revolutionary thought of the working class most thoroughly reflecting the independent demands and interests of the masses of people, the subject of history, and precisely illuminating the road ahead for the struggle to realize them.

With the great leader Comrade Kim Il-song founding the immortal chuche ideology early on in the first days of the anti-Japanese revolutionary struggle and arming the masses of people with the chuche ideology, our people who, deprived of national sovereign rights, were roaming at the crossroads of life and death in bygone days, at last became the masters in command of their destiny and were able to go forward to work out their destiny independently, creatively.

Our revolution, which has walked the one road of victory under the banner of the great chuche ideology, has today advanced onto the high stage of converting the whole society to the chuche ideology.

All functionaries, by energetically pushing ahead with ideological remolding work with primary emphasis on arming people with the great chuche ideology, must go forward to bring up all members of society as chuche-oriented communist revolutionaries infinitely loyal to the party and the leader.

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TO STANDARDIZE PARTY LIFE IS AN IMPORTANT DEMAND FOR ENHANCING THE VIEW OF THE ORGANIZATION

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[Article by Cho Song-il]

[Text] To enhance the view of the party organization and strengthen party life is one of the principled matters which must be tightly grasped in the construction of the revolutionary party of the working class, and an important demand for strengthening the combat strength of the party.

To say to enhance the view of the party organization means to hold the party organization dear and approach it with dignity, always work and live thoroughly abiding by the party organization, and hold the viewpoint and attitude to consciously strive to receive the guidance and assistance of the party organization. Such view of the organization of the party member is established and consolidated through the standardization of party life.

The great leader Comrade Kim Il-song taught as follows:

"All of our party members, with the high honor and pride of being the glorious soldiers of the Korean Workers Party, must standardize party organizational life, and through party organizational life, ceaselessly temper themselves."
("Kim Il-song Selected Works," Vol 7, p 274)

To say to standardize, habituate party life means to systematize party organizational life like clockwork in accordance with the demands of the standards of party life and go forward to establish the revolutionary ethos of voluntarily participating in party life.

Standardizing party life is an important demand which, closely combining organizational life and practical activity, makes it possible to revolutionarily temper party members and ceaselessly enhance the view of the party organization among them.

What makes the standardization of party life an important demand for enhancing the view of the organization lies above all in that it makes party members have a correct understanding of the party organization.

Inasmuch as the view of the party organization is a stand and attitude toward the party organization, it comes to be established only based on a correct understanding of the party.

To our party members, the party organization is the protector of political life who bestows on them the most precious political life, and looks after them and leads them in forever glorifying it. Only if party members have the firm understanding that the party organization is the protector of their political life, can they hold an intense political awareness that even though they could live apart from their parental bosoms, they could not live for a moment apart from the party organization and that only under the guidance and assistance of the party organization could they fight on with unchanging loyalty on the glorious road of revolution.

What is dearest to the party member is political life. Political life dearest to party members can be carried forward and glorified only through regular party life. In order that party members may sustain and glorify political life, they must ceaselessly absorb ideomental food just as people can sustain physical life only if they eat. The party member comes to receive such ideomental food essential to sustaining and glorifying his political life through the party organization in the course of standardizing, habituating party organizational ideological life.

Party organizational life infuses into party members a revolutionary thought which is the nutrient of political life, and makes them nurture a stern revolutionary will which does not break, whatever the adversity. If party members go back on party life and do not faithfully participate in organizational life, their brains will get rusty and ideologically degenerate, and in the end, will come to lose political life and drop out of the revolutionary ranks. Only if the party member regularly participates in party life can he revolutionarily temper himself and go forward to glorify political life.

When party life is standardized, habituated, and it becomes a habit as a natural course of life, all party members, participating on a daily routine basis in standardized life such as party life critique and collective study, will come to prepare themselves ideomentially and go forward to temper themselves organizationally. Through such process of standardizing and habituating party life party members will come to firmly arm themselves with the teachings of the great leader Comrade Kim Il-song and the embodiment, the line and policy of the party, and go forward to thoroughly establish the unitary ideology system of the party, and grow up into genuine chuche-oriented communist revolutionaries who always think and act only in accordance with the thought and intent of the party. This bespeaks that standardizing party life performs important functions in ideomentially arming party members and organizationally tempering them, and making them preserve their political life, the purity intact, and forever glorify it.

Thus, through the process of standardizing, habituating party life party members come to have the firm understanding that the party organization is the protector of political life and based thereon, go forward to establish the view of the organization.

What makes the standardization of party life an important demand for enhancing the view of the organization also lies in that it establishes for them the stand and attitude of working and living thoroughly abiding by the party organization.

To thoroughly abide by the party organization is an indispensable requirement of party members in commendably conducting their political life, revolutionary activity as revolutionaries.

In the course of carrying out the assignment from the party organization the party member participates in the political life to carry through the decision and directive of the party and goes forward to launch revolutionary activity. In order that party members may live as revolutionaries and commendably conduct political life, they must necessarily hold the stand and attitude of working and living thoroughly abiding by the party organization.

The process in which party members respect the decision and directive of the party organization and launch revolutionary activity, practical struggle to unconditionally, thoroughly carry them through constitutes a process of establishing the stand and attitude to approach the party organization with dignity, and work and live thoroughly abiding by it.

Organizational life is a revolutionary mode of life stemming from the intrinsic nature of the communist movement, and a process of revolutionary activity. The revolutionary activity of party members is conducted amid practical struggle through party organizational life. Apart from party life there could be no such thing as practical activity, revolutionary struggle of the party member. What makes it possible for the party member to sustain and glorify his existence as a member of the party organization lies in launching the struggle, the revolutionary activity to carry through the decision and directive of the party. The party member, whoever he may be, comes to receive and carry out the assignment from the party organization to carry through the decision and directive of the party, and on a daily routine basis, sum up before the party organization the progress in the prosecution. The process in which they receive an assignment from the party organization and upon its completion, receive another assignment and carry it out is precisely the political life of party members and their revolutionary activity. Therefore, only the party member who, wherever, whenever, thinks and acts linking himself to the party organization, and works and lives thoroughly abiding by the party organization, can go forward to commendably conduct his political life, his revolutionary activity, and add luster to his glory as a revolutionary.

Linkage of the party member to the party organization on a daily routine basis can be realized through standardized party life alone. Standardizing party life is an energetic means to make party members successfully carry out their revolutionary activity, and an important method to make them work and live thoroughly abiding by the party organization.

Party organizations, by giving all party members party assignments through standardized party life and teaching them the method of the prosecution, and by timely straightening out tiltings and deficiencies surfacing in the course of the prosecution, help them and lead them in correctly conducting their political life, their revolutionary activity.

Party members under the guidance and assistance of the party organization come to establish the stand and attitude to work and live thoroughly abiding by the party organization in the course of regularly participating in standardized life such as party conference and party study and carrying out the revolutionary tasks received from the party organization.

This bespeaks that standardizing party life is the most positive method to make them hold the stand and attitude to regard the party organization as a motherly bosom, and work and live abiding by it, and constitutes an important demand for enhancing their view of the organization.

Next, what makes the standardization of party life an important demand for enhancing the view of the organization lies in that it makes it possible to establish the revolutionary ethos of working and living under the guidance and control of the party organization.

That party members under the guidance and control of the party organization should regularly receive indoctrination and temper themselves is an important requirement in thoroughly preparing themselves as revolutionaries.

The view of the party organization is one which is not heightened spontaneously in a day or two but which comes to be firmly established and solidly consolidated through ceaseless organizational tempering. There is neither an inborn revolutionary nor a perfectly accomplished reactionary. Only through the systematic guidance of the party organization and regular indoctrination can the party member temper himself organizationally and go forward to attain both the revolutionary organizational spirit and disciplinary character.

The revolutionary organizational spirit and disciplinary character constitute the base of the view of the organization, and these come to be achieved and strengthened through the process of faithfully participating in regular party life with a self-awakened party life attitude.

Standardizing, habituating party organizational ideological life, because it ceaselessly deepens party life, is an important method which makes it possible to establish the revolutionary ethos among party members to voluntarily observe the organizational discipline, and work and live under the guidance and control of the organization.

Standardizing party life calls upon all party members to work and live by one set of standards of party life, and is an important principle of party life brooking no exemption of anyone from party organizational ideological life. Only by faithfully participating in standardized life can party members go forward to conduct organizational ideological life without interruption and establish the revolutionary ethos of voluntarily observing the organizational discipline. Therefore, when party members come to faithfully participate in regular party life, they will come to consciously strive to work and live in accordance with demands of the established system and order, and organizational discipline, and in the process, come to acquire the organizational spirit and disciplinary character and go forward to establish the view of the organization.

The process of the view of the party organization being formed and consolidated is also a process of struggle to uproot the dregs of outdated ideas. The view

of the organization of the party member comes to be heightened amid ideological struggle along with ideological indoctrination.

The party organization, by the method of criticism, launches the ideological struggle, and through the ideological struggle, uproots the dregs of outdated ideas still remaining in the heads of party members, timely rectifies the deficiencies surfacing in work and life, and leads them along the road of revolution.

When party members, standardizing party life, come to regularly participate in party organizational ideological life, they will routinely temper themselves amid the guidance and control of the organization and go forward to timely correct the deficiency that has surfaced, with the help of the organization and comrades. Through the standardization of party life the party member will come to hold dear the party organization which nurtures him and leads him, and more solidly reaffirm his preparedness and determination to work and live always under the guidance of the organization.

Thus, standardizing, habituating party life is an important requirement in making party members, holding a correct understanding of the party organization and based thereon, approach the party organization with dignity and consciously strive to thoroughly establish the stand and attitude, and the view of the organization to work and live thoroughly abiding by the party organization and receive the guidance and assistance of the organization.

The guidelines enunciated by our party for standardizing party life and enhancing the view of the organization of party members are revolutionary, positive guidelines which make it possible for all functionaries and party members to forever glorify their political life on the one road of struggle for attainment of the chuche revolutionary cause.

In the guidelines of the party for standardizing party life and ceaselessly enhancing the view of the organization of party members are contained the great political trust and lofty will of our party to bring up all party members as chuche-oriented communist revolutionaries infinitely loyal to the party and the leader and put them up front as vanguard fighters of the revolution.

Thoroughly carrying through the guidelines of the party for standardizing, habituating party life and enhancing the view of the organization of party members is where an important guarantee for bringing up party members as quintessential elements of the revolution to suit the demands of the conversion of the entire party and the whole society to the chuche ideology, and energetically enhancing their vanguard role and stepping up revolution and construction, is.

Important in standardizing party life is making functionaries and party members properly hold the viewpoint and attitude toward party organizational life.

What kind of viewpoint and attitude to hold in approaching party organizational life is a basic question arising in the party life of party members, and a precondition for strengthening party organizational ideological life.

Only by properly holding the viewpoint and attitude toward party life can all party members standardize party life, regarding it as an inflexible life demand, as standards of action to participate in party life.

In order that party members may live their whole lives in a rewarding manner for the sake of the party and the revolution and forever glorify the title of being revolutionaries, they must necessarily hold the proper viewpoint and attitude toward party life and faithfully participate in it. Party life is not something to live for any one specific period or only on a time-available basis. The party member, as long as he carries his party membership card, must live party life to the last breath of his life, and whatever complex things may confront him, must participate in standardized life without exception. Failure to properly conduct standardized life, putting up this kind or that kind of alibi and excuse all stems from the failure to have established the proper viewpoint and attitude toward party organizational life.

All of our functionaries and party members, by positively participating in standardized life, deeply aware that standardizing party life is the basic method which makes it possible for them to thoroughly temper themselves in organizational ideological terms and stoutly walk the one road of revolution the party and the leader teach, must go forward to more thoroughly establish the view of the organization.

Important in standardizing, habituating party life is for the cadres and party members to establish the revolutionary ethos of voluntarily participating in party life.

The great leader Comrade Kim Il-song taught as follows:

"Party organizations must thoroughly establish the revolutionary party life ethos among party members and make all party members voluntarily, positively participate in party organizational life in accordance with the standards of party life." (Ibid., p 82)

Establishing a voluntary party life ethos is a priority demand arising in standardizing, habituating the party life of party members.

The standardization of party life, only if based on the heightened self-awareness of each of the party members, can successfully be realized, and the party life of party members can become a substantive, wholesome one.

Party members are voluntary revolutionary fighters who have joined the party, vowing to dedicate their whole lives for the sake of the party and the leader, for the sake of the revolution, and their party life is a revolutionary activity based on a heightened self-awareness. Therefore, the party member must consider it a sacred duty to participate in party life voluntarily with a heightened self-awareness, not on anyone's instructions.

All functionaries and party members with a heightened self-awareness must strictly observe the basic demands of standardized life and the standards of party life, and must participate in standardized life such as party life critique and Wednesday lecture, and Saturday study, without exception.

It is an important demand arising in standardizing party life and enhancing the view of the organization to correctly organize and guide party life.

In order to make party members commendably conduct party life, their self-awareness must necessarily be underlined with the guidance of the party organization.

Under conditions that the preparedness level of party members has yet to reach the high standard demanded by the party and that the dregs of outdated ideas still remain in their heads, party life cannot be conducted commendably, if left alone to their self-awareness alone. Only if the guidance of the party organization for party life is kept abreast of it, can party members go forward with a proper view of the organization to voluntarily conduct party life. Therefore, in order to commendably standardize party life, the self-awareness of party members must necessarily be underlined with the guidance of the party organization.

Important in correctly organizing and guiding party life is enhancing the role of party cells.

The party cell is the basic organizational building block of our party directly organizing and guiding party life, and a base for the party life of party members. Only by enhancing the role of the party cell is it possible to strengthen the revolutionary indoctrination and organizational tempering of party members, and nurture them into genuine revolutionaries.

Party cells must guide and control functionaries and party members so as to make them positively participate, with a correct stand and viewpoint toward party life, in all aspects of cell life such party conference and party study, and party life critique, and standardize, habituate party organizational ideological life.

In order to correctly organize and guide the party life of party members, it is imperative to precisely give party assignments to party members and make them move all the time.

The party assignment is one of the basic forms of organizing party life, and to make each of the party members move with the assignment received is the basic demand of party organizational life. Only if party members are regularly given party assignments, can they admirably carry out their duty as political activists and further enhance their vanguard role.

Party organizations, precisely giving party assignments to party members to suit their preparedness level and specific conditions, must positively help them correctly carry out the assignments, and upon completion of a given assignment, timely summing it up and giving another assignment, must make all party members move all the time with the assignments received. In this way party members must be made under the routine guidance and assistance of the party organization to strengthen standardized life and go forward to further enhance the view of the organization.

In making party members voluntarily participate in standardized life, the practical example set by responsible functionaries has a great influencing power.

The responsible functionaries, going in deep among the mass of party members and living together with them, must take the lead in the task of carrying through the guidelines of the party for standardizing party life, and must lead party members by their personal example. Again, the responsible functionaries, by planning and coordinating work in such a way as to have significance in recognition and indoctrination when organizing but one conference or one study, must make party members positively participate in standardized life aimed at making them temper themselves and improve their training.

To conduct party life in close combination with the prosecution of revolutionary task is an important question arising in realizing the standardization of party life.

An important objective of standardizing the party life of party members lies in tempering them in organizational ideological terms and making them carry out the revolutionary tasks assigned them by the party, even better. Only if party life is closely combined with the prosecution of revolutionary task, can party members admirably carry out their glorious task and lofty duty as genuine revolutionary soldiers of the party and the leader.

Party organizations must lead party members in making their standardized life thoroughly serve in the prosecution of revolutionary task and its success manifest itself in revolutionary practice. Again, eliminating all the tiltings such as emphasizing standardized life alone to the neglect of prosecution of revolutionary task or giving prominence to the importance of prosecution of revolutionary task to the neglect of commendable participation in standardized life, and commendably conducting party organizational ideological life, they must make it thoroughly subordinated to carrying out revolutionary task even better.

Standardizing, habituating party life, because it thus makes party members hold a heightened view of the organization, has very important significance in making them add luster to their glory as revolutionaries and fully discharge their duty as party members.

By loyally upholding the guidelines of the party for standardizing, habituating party life and holding a proper view of the organization and by thoroughly preparing ourselves as church-oriented communist revolutionaries infinitely loyal to the party and the leader we shall go forward to bring about ceaseless miracles and innovations in revolution and construction.

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CORRECT COMBINATION OF THEORETICAL EDUCATION AND PRACTICAL EDUCATION IS AN IMPORTANT METHOD TO NURTURE COMMUNIST REVOLUTIONARY PERSONNEL

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[Article by Yi Yong-pok]

[Text] The correct combination of theoretical education and practical education is an important method to nurture communist revolutionary personnel.

Essentially, education, spawned out of the demand of practice, serves for practice. Only education combined with practice can acquit itself fully of its mission. Therefore, if educational work is to be carried out satisfactorily, it is imperative to go forward to solve all questions arising in education, in close combination with practice, and establish the educational method, too, based on this principle.

But in the exploiting society, starting from the class interests of the ruling class and the reactionary character of the objectives of education, education is divorced from practice, separated far from reality. Thus, to the educational method, too, have been applied the blind recitation method and the ramming-down method teaching people "dead knowledge" which is of no use at all to real life and revolutionary practice.

The outdated educational method of the exploiting society is in itself one that is antagonistic to the interests and demands of the working class, and therefore, after having basically negated and liquidated it, a socialist educational method has had to be created for the first time.

The great leader Comrade Kim Il-song, by putting it forward as one of the basic principles which must be firmly maintained in socialist education to combine education and revolutionary practice and by embodying it in teaching and indoctrinating work and advancing the thought and theory for closely combining theoretical education and practical education, education and production labor, has brilliantly solved this question.

The great leader Comrade Kim Il-song taught as follows:

"Combining theoretical education with practical education is an important means of bringing up the students as competent communist revolutionary personnel possessing functional working knowledge." ("Kim Il-song Selected Works," Vol 7, p 429)

Combining theoretical education and practical education is a most scientific, revolutionary educational method to bring up the younger generation as useful people possessing live knowledge and practical abilities essential to revolution and construction, as communist revolutionary personnel prepared in theoretical and practical terms.

To say to combine theoretical education and practical education bespeaks to closely unify the educational course which teaches the students the revolutionary theory and knowledge of science and technology, and the educational course which consolidates theory and knowledge and makes them acquire dexterity and abilities in practical terms.

Theoretical education is education which acquaints the students with such things as concepts or laws, principles, and as such, is conducted mainly through heuristically teaching them thinking activity; and practical education is education which makes the students acquire knowledge or skill and ability based on vivid visual aids and practical experience, and as such, is conducted mainly through their practical exercises and practical activities.

Theoretical education and practical education, thus even as they possess their own innate specific characteristics respectively, constitute the two dimensions of one set of unified educational courses restricting and complementing each other.

Theoretical education provides resources for practical education, and through practical education, is further consolidated, deepened, and made useful.

On the other hand, practical education is conducted thoroughly based on theoretical education, and through practical education, theoretical education is ceaselessly perfected.

The guidelines set forth by the great leader Comrade Kim Il-song for combining theoretical education and practical education are scientific and revolutionary educational guidelines enunciating the most correct method which makes it possible to bring up people as communist revolutionary personnel possessing useful live knowledge and practical abilities.

Combining theoretical education and practical education is first of all the most scientific educational method altogether consistent with the demands of the law of acquiring knowledge which can be put to use in revolution and construction.

The great leader Comrade Kim Il-song taught as follows:

"Theories learned from books, only when they are tested in practice for the truth and combined with the ability to put them to use, can become working knowledge that can be put to use in revolutionary practice." (Ibid., pp 429-430)

The communist revolutionaries are revolutionary fighters shouldering the lofty mission to build the communist society, the ideal society of mankind, revolutionarily remaking and transforming nature and society. If nature and society are to be remade, it is imperative to have deep knowledge and abilities for the purpose. Only then will it be possible to learn the intrinsic nature of the objective

world and the law of its development, and to suit them, go forward to successfully (lead) the revolutionary struggle and construction task. Therefore, to possess live knowledge and abilities which can be put to use in revolution and construction is the important qualification which the communist revolutionaries must necessarily possess, and constitutes the indispensable requirement which guarantees their creative activities.

Live knowledge has to be learned amid revolutionary practice, in combination with it. Knowledge learned from books, because it reflects practice and its generalization, only if it is studied in combination with vivid reality, and applied to and tested in diverse practical activities, begins to be acquired as useful live knowledge.

Combining theoretical education and practical education, because it brings the students into contact with reality through diverse practice, gives them a vivid and precise understanding of objects and phenomena and enables them to handily acquire theory and knowledge. Inasmuch as theory itself has emerged from practice, theory removed from reality and divorced from practice is neither easy to understand nor interesting. Only if education is conducted, closely combining theory and practice, will the students have a growing desire for study and interest in understanding and also come to understand the intrinsic nature and principle of the objective world with a clear, deep impression.

The combination of theoretical education and practical education makes it possible for the students to test through practice the validity of the theory they have learned, and nurture their applying abilities and skills which they can put to use in various practical activities.

In this way it makes the students broadly and deeply acquire scientific knowledge about nature and society and nurture their abilities to put their learned theory and knowledge to use in revolution and construction, and admirably prepares them as communist revolutionary personnel.

Combining theoretical education and practical education is also a most revolutionary educational method altogether consistent with the mission of socialist education.

Socialist education, by bringing up people as communist revolutionaries devotedly struggling for the sake of society and the people, for the sake of Socialism and Communism, holds it is its mission to serve the socialist system and contribute to the revolutionary cause of the working class. In order that socialist education may acquit itself fully of this lofty mission, it is imperative of necessity to closely combine educational work with the revolutionary practice of the working class. Only then is it possible to thoroughly carry through the interests and demands of the working class in educational work, and bringing up people as resolute, useful revolutionary personnel, make them positively contribute to hastening the socialist, communist cause.

Should socialist education come to be divorced from the revolutionary practice of the working class, it will already have lost the value of its being. Socialist education, only if combined with the revolutionary practice of the working class, can preserve its class character and fully carry out the lofty mission of contributing to the socialist, communist cause.

If educational work is removed from the revolutionary practice to remake nature and to transform society, it will be making useless "ivory tower type" eggheads of people who are divorced from real life, weak and impotent beings of people in ideological will and practical activity. Bearing vivid testimony to this are the after-effects of bourgeois education, opportunist education which builds walls against real life and gives education oriented in so-called "education for the sake of education" and "knowledge is everything."

Unlike this, if education is closely combined with revolutionary practice, it can, in teaching, but one thing, give knowledge which can be put to use in the revolutionary struggle and construction task, and admirably bring up people as communist revolutionary personnel who, tempered through revolutionary practice and prepared in theoretical and practical terms, possess creative abilities capable of transforming the world.

The combination of theoretical education and practical education is precisely what has comprehensively embodied in school education the basic principle of socialist education for combining education and revolutionary practice, and as such, is the most revolutionary educational method which has enunciated the practical method which makes it possible for socialist education to admirably serve the revolutionary cause of the working class.

With the great leader Comrade Kim Il-song putting forward, based on the immortal chuche ideology, the thought for combining theoretical education and practical education, it has become possible to revolutionarily conduct educational work on a scientific basis consistent with the mission of socialist education and the demands of the line of acquiring knowledge, and a wide road has come to be opened up which makes it possible to bring up people as competent communist revolutionary personnel prepared in theoretical and practical terms.

With the thought and theory enunciated by the great leader Comrade Kim Il-song for combining theoretical education and practical education, a powerful ideos-theoretical weapon has come to be provided which makes it possible to preserve the purity of the revolutionary educational theory of the working class and the purity of socialist education, dealing decisive blows to all kinds of bourgeois, opportunist theories and attempts to separate education from practice and turn people into impotent, weak, deformed social beings.

It is arising as an indispensable requirement in developing our revolution and our country's socialist construction to thoroughly carry through the thought and guidelines set forth by the great leader Comrade Kim Il-song for combining theoretical education and practical education.

As a result of having energetically launched the three revolutions--ideological, technological, and cultural--to suit the demands of the conversion of the whole society to the chuche ideology, a fresh change has occurred in the mental and moral features of the people and a great advance has been registered in the struggle to chucheize, modernize, and scientize the people's economy. As modern science and technology have developed at an extraordinarily fast pace and all branches of the people's economy such as the industries and agriculture have been equipped with modern technical provision, the might of our country's socialist economy has been incomparably strengthened. Truly, the developmental standards

of all areas such as the political and economic, cultural and military areas in our country are reaching a very high stage.

Our revolution and socialist construction, which have advanced onto a new developmental stage, demand more than at any time functionaries with real abilities who are thoroughly prepared both in politicoideological terms and in terms of science and technology.

Today we have all the conditions and possibilities for bringing up, in greater numbers and more admirably, competent communist revolutionary personnel who are wholesome in politicoideological terms and prepared in theoretical and practical terms.

In our country there is the most superior socialist education system established by the great leader Comrade Kim Il-song, there are the ranks of teachers hundreds of thousands strong who are infinitely faithful to the party and the leader and high in scientific and technological qualifications, and the material and technical foundations of educational organs, too, are admirably equipped with modern provisions.

Whether or not it will be possible to improve the quality of education one notch higher based on such achievements scored in socialist educational work depends altogether on how our functionaries will carry through the chuche-oriented educational guidelines set forth by our party, such as combining theoretical education and practical education.

All functionaries and working people, bearing in mind that correctly combining theoretical education and practical education is an important method to bring up competent communist revolutionary personnel urgently demanded by the developing realities of the country and constitutes one of the decisive keys to improving the qualitative standard of education, must go forward to energetically launch the struggle for the realization.

It is an important requirement in correctly combining theoretical education and practical education to correctly combine lecture and training and commendably conduct production training and specialized training.

The great leader Comrade Kim Il-song taught as follows:

"In school education, lecture and training by experiments must be correctly combined so that the students may sufficiently assimilate into their own what they have learned in lecture and develop the ability to apply it to practice. In school education, it is especially important to creditably conduct training in production and specialized training." (Ibid., p 430)

To correctly combine lecture and training by experiments is an important form of combining theoretical education and practical education in school education.

Lecture is the most important teaching form in school education, and as such, through lecture the students come to basically acquire the content of education set forth in the educational program, and establish the chuche revolutionary world view and acquire knowledge of science and technology.

In order to commendably conduct lecture to suit the demands of theoretical education, it is imperative to explain deeply in terms of principle the intrinsic nature of the phenomena of nature and society and the law of their development, and persuasively conduct it by a heristic method on matters of theory which are consistent with the policy-oriented demands of the party and connected with our revolutionary practice. Only then is it possible, in dealing with but one matter, to make them clearly understand it in terms of principle, and teach them live knowledge which they can put to use in the revolutionary struggle and construction task.

In school education, it is imperative to substantially, commendably conduct the experiments and training projected in the educational program, along with lecture.

To commendably conduct experiments and training to suit the mission of theoretical education has very important significance in consolidating the achievements in theoretical education and making the students acquire useful, live knowledge and nurture their practical abilities.

Experiments and training are one of the teaching forms of combining theory and practice, and as such, make the students more clearly, more deeply learn concepts and laws, principles, and nurture practical skill and dexterity to actively apply already learned knowledge to practice. Experiments and training also develop the students' power of observation and ability of discernment, nurture their desires for study and scientific disquisition, and through the process of scientific operation of experiments and rewarding training in production, make them acquire a high sense of responsibility and stern will, and revolutionary work habit and communist traits.

In school education, it is especially important to commendably conduct production training and specialized training without fail.

As for production training in the intermediate education stage, conducting it in the direction of making them acquire the primary technical knowledge of modern production and technical abilities to operate mechanical facilities, tools of labor, it is imperative to brilliantly carry through the guidelines of our party for making all members of the younger generation acquire one or more modern technical skills.

As for production training and specialized training in the higher education stage, these must be conducted with emphasis on making them acquire the scientific principles of the specialized fields and modern technical skills. In this way it is imperative to bring up in large numbers competent technical personnel who not only commendably understand modern production and the engineering principles of technology and deeply possess the specialized technical knowledge of specific fields but also are capable of ably operating modern technical means such as automated facilities.

In order to thoroughly carry through the guidelines of our party for combining theoretical education and practical education in school education, it is imperative to strengthen exercises in teaching subjects which call for dexterity and skill.

In order to bring up the younger generation as talented, useful, able communist builders, it is imperative to commendably conduct theoretical education and at the same time, practical education which nurtures their quality and ability. In particular, in natural science subjects such as mathematics and technical education, physical education and arts education, inasmuch as they demand dexterity and skill, it is imperative to put efforts into exercises.

In important in the guidance for exercises is making all exercise activities by the students conducted thoroughly based on scientific theory and principle, and their systematic nature and sequence strictly observed. At the same time, by striving to enhance the self-reliant character of the students in exercises it is imperative to maximally raise the efficacy of education and make their skill and dexterity ceaselessly developed.

It is one of the important demands arising in combining theoretical education and practical education to regularly organize field trips and surveying trips for the students.

It has very important significance in substantially conducting ideological indoctrination among the students and teaching them vivid, broad knowledge to organize on a planned basis surveying trips to historical revolutionary battlefields and historical revolutionary sites and regularly conduct field trips to various social cultural and indoctrinational organs and factories, enterprises, cooperative farms.

Through surveying trips to the historical revolutionary battlefields and historical revolutionary sites permeated with the revolutionary thought and glory-filled revolutionary history, and immortal revolutionary achievements of the great leader Comrade Kim Il-song, and through field trips to the daily changing realities of the socialist fatherland the students come to learn by experience with all their hearts the revolutionary thought and sagacity of leadership, and noble communist character of the respected and beloved leader Comrade Kim Il-song, and come to be deeply convinced of the correctness of the policy of our party and its invincible vitality.

The students, also in the course of field trips and surveying trips, come to gain broad insights into nature and society, and come to not only confirm and deepen amid formidable realities the knowledge they have acquired but learn vivid, live knowledge about various areas which they could not learn in the classroom.

Therefore, it is important that all educational organs, keeping in mind the educational and indoctrinational significance of surveying trips and field trips, organize them on a planned basis in close linkage to teaching forms such as lecture, and regularly conduct them in step with statewide events and the progress in teaching.

Next, in order to thoroughly carry through the guidelines of our party for combining theoretical education and practical education, it is imperative to satisfactorily insure the necessary material conditions.

The great leader Comrade Kim Il-song taught as follows:

"Education is not something that is all done if there are the teacher and the student. In order to commendably conduct educational work, the conditions essential to education must necessarily be insured. Only if the necessary conditions for education are satisfactorily insured for the schools, is it possible to improve the quality of education and bring up the students as communist revolutionary personnel possessing useful, live knowledge." (Book "Let Us Bring About a New Turnaround in Educational Work, Thoroughly Carrying Through the Theses on Socialist Education," pp 14-15)

In order to strengthen practical education along with theoretical education, it is imperative to thoroughly provide the schools with the attendant material and technical foundations.

Under conditions that the standard of technical provisions of various branches of the people's economy such as the industries and agriculture has by far improved and that the contents of school education are being enriched for the first time based on the advances in modern science and technology, to lay, to suit them, modern experimenting and training foundations of the schools is one of the important tasks for improving the quality of education, correctly combining theoretical education and practical education.

Under the sagacious leadership of the great leader Comrade Kim Il-song at present in our country there have been created sound economic resources which can satisfactorily insure the necessary material conditions for educational work, and the concern and fervor of the working people for school education work are also very high. How to insure even better the experimenting and training facilities for the schools depends altogether on how much concern our functionaries direct to them and how they plan and coordinate the task.

All factories and enterprises, by concretely planning and coordinating the task of manufacturing various kinds of experimenting and training facilities and sending them to the schools, must energetically launch as an all-party, all-people, all-state movement the task of sending newly manufactured mechanical facilities to the schools with priority and providing them with experimenting and training facilities.

At the same time, factories and enterprises must organize training shops or training work teams for the students, and cooperative farms must set aside training fields for agricultural colleges and higher agricultural technical schools, so that the students through training may consolidate the knowledge they have learned from books, and nurture their practical abilities.

The educational functionaries, by going forward to substantially lay the experimenting and training foundations of the schools with their own strength, highly displaying the revolutionary spirit of self-reliance with a heightened awareness that they are the executors of the educational policy of our party and are in direct charge of educational work, must thoroughly insure qualitatively the experiments and training in various forms called for by the educational program.

It is a decisive guarantee for correctly combining theoretical education and practical education and improving the quality of education to strengthen partywide guidance for school education work.

Just as it is so for all other tasks, the task of carrying through the policy of the party for combining theoretical education and practical education, too, can be successfully pushed forward only under the guidance of the party.

All party organizations and functionaries must deeply explain and drive home to the teachers the intrinsic nature and correctness of the educational policy of our party such as the guidelines for closely combining theoretical education and practical education, and thoroughly plan and coordinate organizational political work to make the policy carried through without fail.

The responsible functionaries, going down to the schools frequently, must observe the teaching, ascertain the experimenting and training conditions, and have pending questions solved in a timely manner.

Party organizations also must strive to thoroughly eliminate the tendencies to emphasize theoretical education alone to the neglect of practical education, and all kinds of erroneous phenomena, in the case of organizing experiments and training, field trips and surveying trips, too, of abbreviating them or dealing with them in a slipshod way simply as a matter of formality, contrary to the pedagogic demands.

In this way all educational functionaries, loyally upholding the educational guidelines of our party and closely combining theoretical education and practical education, must strive to reliably bring up our younger generation as able communist revolutionary personnel with the chuche revolutionary world view firmly established, possessing live knowledge and practical abilities which can be put to use in the Korean revolution.

All functionaries and party members and working people, by going forward to thoroughly carry through the Theses on Socialist Education put forward by the great leader Comrade Kim Il-song, shall bring about a new turnaround in educational work and positively contribute to hastening the cause to convert the whole society to the chuche ideology.

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